DOCTORAL DISSERTATIONS IN THE FIELD OF RELIGION

1940-1952

THE REVIEW OF RELIGION
VOLUME XVIII • SUPPLEMENT

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1940-1952

THEIR TITLES, LOCATION, FIELDS, AND SHORT PRÉCIS OF CONTENTS

SUPPLEMENT TO
VOLUME XVIII
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EDITORIAL FOREWORD

The Council on Graduate Studies in Religion* was formed in 1947 to provide an opportunity for the exchange of experience and ideas regarding work being done in American and Canadian universities for the Ph.D. degree in the field of Religion. In the discussions of this body questions arose as to the criteria used for determining the competence of candidates for that degree, and as to the training of prospective scholars and teachers in this field.

A committee was appointed jointly with the National Council on Religion in Higher Education to propose fruitful lines of inquiry into graduate programs leading to the Ph.D. degree in this field. One proposal was to list the theses actually being submitted and accepted for the doctorate; and the present volume is an outgrowth of that plan. A list of institutions conferring the degree of Doctor of Philosophy in the field of Religion was compared with another list kindly furnished by the American Council on Education. Letters were sent to the heads of the graduate schools requesting the names and addresses of those awarded this degree during the period from 1940 to 1952. Letters were then sent to these recent doctors requesting the information given in the following report. Though follow-up letters were also sent, the returns are still not complete. Some of the intended recipients were not accessible because of travel or service in remote areas.

It is hoped that the information gathered may serve several purposes: (1) to acquaint graduate schools with theses published in various areas of the field, and thus to help in the direction of further research; (2) to indicate the range of projects undertaken by candidates for this degree; and (3) to assist critical examination of the types of study undertaken for the doctorate in the field of Religion.

The editors trust that this inventory will be useful to advisors of graduate students and to the students themselves, to administrators and to scholars in related fields, who may wish to see what work cognate with their own interests is being done under these programs of advanced graduate study in the field of Religion.

The publication of the information has been made possible by a grant from The Hazen Foundation, and we wish to express to them our gratitude

* The Council on Graduate Studies in Religion at present includes the following member institutions: Brown University, University of Chicago, Columbia University, Duke University, Emory University, Harvard University, Johns Hopkins University, McGill University, University of Michigan, University of Pennsylvania, University of Southern California, Southern Methodist University, University of Toronto, Union Theological Seminary, Vanderbilt University, and Yale University. Professor Frederick C. Grant of Union Theological Seminary is President of the Council, and Professor Samuel E. Stumpf of Vanderbilt University is Secretary.

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for their assistance. It is envisaged that supplements to the present listing will be published from time to time in future numbers of *The Review of Religion* to keep this inventory of doctoral studies current.

The Editorial Committee

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Representing The National Council on Religion in Higher Education

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KEY TO THE LISTING

1. The dissertations are listed alphabetically according to the author's last name. Each is given a serial number and one or more classifying symbols which help to group dissertations of similar fields. On pages 193 ff. is an index identifying by means of the serial numbers the dissertations under each symbol. The symbols used are as follows:

HR	History of Religions
HRI	History of Religious Institutions
HRT	History of Religious Thought
STH	Systematic Theology
PR	Philosophy of Religion
B	Bible
RE	Religious Education
Ps & R	Psychology and Religion
Soc & R	Society and Religion
C & R	Culture and Religion
PTH	Practical Theology
E	Ethics
Ec	Ecumenical
M	Missions

The editors claim no finality for these symbols, but offer them as a convenience in the use of this volume. The index will serve to locate the dissertations in each class.

2. The dissertations are available at the library of the institution granting the degree, unless otherwise indicated. Where it was furnished, information has been included as to copies, or portions, elsewhere available.
3. The symbol MF refers to the microfilming of the dissertation. This is sometimes done by the degree-granting institution and a copy distributed to other institutions with which it has exchanges. University Microfilms is a concern located at Ann Arbor, Michigan. Its Doctoral Dissertation Service processes dissertations from many member institutions; a copy of the film is deposited in the library of the degree-granting institution and in the Library of Congress. Copies may also be purchased directly from University Microfilms. Six hundred word abstracts of all the dissertations they film are published in quarterly reports sent to each member institution.

PRÉCIS

1. (PR C&R) ADAMS, James Luther. *Paul Tillich's Philosophy of Culture, Science, and Religion.* University of Chicago, 1945.

The thesis analyzes the basic concepts and typologies, the structure, and the provenance of Tillich's theology of art and culture, his system of the sciences, and his philosophy of religion, and presents a critique of certain concepts. In addition to presenting an exposition of Tillich's outlook in these areas and indicating sources of his thought in the Protestant thinkers of the voluntarist tradition (Boehme, Schelling, etc.), the thesis points out the formally Fichtean character of the structure of his system of the sciences and indicates also its relation to the positions of Kant, Hegel, and Troeltsch. Also, it presents the historical provenance of Tillich's characteristic concepts such as "meaning," "the boundary-situation," "the Form of Grace," "theonomy," "the divine and the demonic," and "the Unconditional." (A similar examination of his typologies for philosophy of culture and of religion is offered.) Special attention is given to the decisive character of the concept of "the Unconditional," to its ambiguity, and especially to its inadequacy for discriminating the distinguishing aspects of particular historical religions. This discussion is brought to a focus by an indication of the consequent problems, and also of the distinctive contributions, of Tillich's conception of the relations between philosophy and theology.

2. (PR HRT) AIJIDN, Paul Misak. *The Concept of Being and Value in Calvinism to Jonathan Edwards.* University of Southern California, 1950. Abstract published by University of Southern California.

The central problem was to examine the relationship of the concepts of "being" and "value," to determine which had priority in Calvinism to the time of Jonathan Edwards. The problem is set in the philosophical context of the history of thought from presocratic notions through Plato and Aristotle to the medieval synthesis of Aquinas and its modification in the theologically expressed doctrines of the Reformer. Special attention is given to the significance of Neo-Platonic influences upon Edwards, mediated through the works of Peter Ramus. Although treating of a religious development, the history of Calvinism reflects the philosophical struggles of the succeeding periods through which it passes. Calvinism is in effect the religious counter-part of the philosophical attempt to determine the connection of the "one" and the "many." It is concluded that "being" and "value" are never far apart in Calvinism. Earlier aspects of Calvinistic thought emphasize "being" (essentially theocentric), while later developments struggle to assess the truth of "value" (es-

sentially anthropocentric). Contemporary trends in religion in America indicate the continuing pressure of the tension between these two perspectives.

3. (B) ANDERSON, Bernhard W. *The Office of the Judge in the Old Testament.* Yale University, 1945.

Hebrew *šôfēṭ* is notoriously ambiguous. It may mean "judge," "deliverer," or frequently "ruler." The purpose was to understand how these diverse functions were embraced in the same office, and to trace the development of the office in Israel's society. An examination of biblical and extra-biblical literature yielded three conclusions. (1) In the early period judgeship was a comprehensive office, essentially charismatic. Two functions, military leadership and legal administration, were often combined, and because these were the basic functions of government *šôfēṭ* was peculiarly applicable to rulers. (2) As Israel's society grew more complex during the monarchy, increasing specialization of function was necessary: *(a)* the judgeship became separated from the function of the king, *(b)* it lost all connection with military leadership and was confined to legal administration, and *(c)* it was held by appointment rather than charismatic leadership. (3) However, the original meaning of the office survived in poetic literature, especially with reference to God. As Israel's King, God not only administers justice to oppressed individuals but also vindicates the nation by overthrowing enemies. The conservatism of religion preserved the primitive conception of the *šôfēṭ,* while in Israel's social history the office has been profoundly modified.

4. (RE) ANDERSON, Mary Esther. *An Analysis of the Closely Graded Lessons for Children in the Light of the Laws of Growth.* Boston University, 1949. Abstract published by Boston University.

The problem of this dissertation was to analyze the "Methodist Closely Graded Lessons" for kindergarten, primary and junior children of ages four to eleven years in the light of the laws of growth: (1) the Law of Readiness (whether the child has attained the maturity to be able to act in a certain way), (2) the Law of Exercise with a Purpose, and (3) the Law of Effect (the satisfaction or dissatisfaction accompanying or following the response to a situation). The conclusions were: (1) Learning arises out of experience as "meaning" and re-enters experience as insight and control. (2) All teaching should be child-centered. The Closely Graded Lessons neglect to deal with the moral problems of the nine- and ten-year old. (3) Religious development is gradual. The Closely Graded Lessons are not in agreement with Gesell and Ilg that the kindergartner has no sense of good and bad. (4) The use of the Bible by the Closely Graded Lessons is essentially sound. It is presented in connection with the life of the child. (5) Physical growth is a potent influence in the religious development of the child. (6) The Closely Graded Lessons are in agreement with the authorities quoted that in order to develop religiously the child needs experiences with children of his own age and with understanding adults.

5. (B) ANDREWS, David Keith. *The Aramaic Relative Particle DÎ and the Problem of Translation Greek.* University of Chicago, 1943. Essential portion published in *Journal of Biblical Literature,* LVI (1947), 15-51.

This thesis represents an attempt to establish objective criteria for distinguishing Greek translated out of an Aramaic original from ordinary Greek composition. Such criteria might be used to resolve the question of whether certain Apocryphal and New Testament books were originally composed in Greek or Aramaic. The Greek translations of the Aramaic portions of the Old Testament and the Aramaic-Greek bilingual inscriptions from the ancient Near East were examined. The study was limited to the phenomena attendant on the translation of the Aramaic relative particle *DÎ* because the frequency and variety of its use were likely to leave some mark on the translation. It was discovered that mistranslations were relatively few, and often not discernible without a knowledge of the original text. Translation phenomena included retention of word order, lack of proportion in the use of syntactic forms, excessive use of certain conjunctions, use of dubious Greek constructions, and literalism when the text was regarded as particularly sacred.

6. (B) ANDREWS, Elias. *Christ in Pauline Thought and Experience.* Drew University, 1947. Published as *The Meaning of Christ for Paul.* Abingdon-Cokesbury, 1949. MS with footnotes: Drew University Library.

This work examines the contention that the Pauline interpretation of Christianity is foreign to the mind and teaching of Jesus. It affirms that the antithesis often held to exist between the Jesus of history and the Christ of Paul is a false one. A careful and detailed study of the various aspects of Paul's conception of Christ shows, in the light of the teaching of the Synoptic Gospels and that of Primitive Christianity, that the gulf sometimes held to be fixed between Jesus and Paul is imaginary. On the other hand, a study of the environment of the apostle shows that the main influences bearing upon him and his thought, apart from his direct experience of Christ, were not from pagan sources but rather stemmed from his Jewish background and training. That Paul is our best interpreter of Christ, and has given us, through that interpretation, a deeper and more essential understanding of Christianity than can be found elsewhere, is unequivocally maintained. The scope of the book leaves us with what one prominent American New Testament scholar has called "an admirable outline of Pauline Theology."

7. (HRT B) ANDRY, Carl Franklin. *Introduction to the Epistle of Barnabas.* Harvard University, 1950.

The *Epistle of Barnabas* bears the earmarks of a polemic against Judaism and an apology for Christianity that tries to build up in the Christian faith Christian believers who are in danger of apostasy to Judaism. The *Epistle,*

a mass of allegorical exaggerations, scriptural misapplications, factual errors, and largely contrary to good judgment, has presented problems which have challenged and tried all the resources of historians who are interested in early church history. Those problems concern the date of the *Epistle;* the author in relation to the trio of apostles, prophets, and teachers; the place of origin; canonicity; relation to other early Christian literature; possible confusion in the early church with the *Epistle to the Hebrews;* and the original *Epistle of Barnabas.* With a stress of the author's special attitude γνῶσις as a method of scriptural interpretation of Messiah the thesis attempts to present a historical examination of the problems which the *Epistle* has called forth in relation to its polemic and apology. It consists of seven chapters, according to the subject matter, as follows: "Introduction," "Textual and Early History," "Ministry of Barnabas," "Apology of Barnabas," "Theology of Barnabas," "Unity of the Epistle," "Summary."

8. (HRI) ARENDS, Robert Lowell. *Early American Methodism and the Church of England.* Yale University, 1948.

The dissertation is a detailed study of all the available material, printed and in manuscript, bearing on a single question: Why did the American Methodists withdraw from the Episcopal communion in 1784? The author has used journals and autobiographies, letters, parish records, the correspondence of the Society for the Propagation of the Gospel, and scattered publications. The author concludes that the separation of 1784 was due to the centrifugal forces inherent within the more evangelical elements of the Episcopal communion; it was a detachment resulting from the denomination-forming tendencies of the Great Awakening.

9. (SOC&R HRT) ARMSTRONG, Clinton Cornelius. *The Religious Leadership of John Wesley.* Boston University, 1950. Abstract published by Boston University Graduate School.

This study aims to explore, examine, and evaluate diverse theories and principles of leadership and to describe the character and thought of a person, John Wesley, in whom these principles have apparently converged, producing traits of a religious leader, whose interpersonal relations proved effective in influencing others.

The conclusions were: (1) John Wesley gave religion a new meaning by translating religious doctrines and values into personal experiences to answer social needs in terms of human values rather than mere abstractions. (2) Wesley stressed the significance of each person and also the need for religious nurture and growth in social relations with other persons, who together were seeking solutions to common problems. (3) John Wesley recognized the factors contributing to diverse forms of personal frustrations and group conflicts, as (a) feelings of insecurity, (b) unemployment, (c) rivalry and prejudice, (d) dis-

contentment and acute opposition. (4) Wesley noted the spontaneous resources of the society members, and he allocated responsibility on the basis of enthusiasm, interests, and abilities. (5) Creative religious leadership functions, in spite of apparent failures and crises, by openly facing and resolving severe criticism and opposition with persistent efforts to reconcile differences by understanding and love. (6) By revitalizing religious meanings and promoting dynamic interactions, Wesley was able to remove regional and social barriers.

10. (HRI) ARMSTRONG, Maurice Whitman. *The Great Awakening in Nova Scotia, 1776-1809.* Harvard University, 1945. Published by American Society of Church History (Hartford, 1948). MS with bibliography available at American Society of Church History.

This is a study of the origin, influence and literature of the religious revivals in Nova Scotia, during the American Revolution and after. A direct connection is established between the Newlights of Nova Scotia and the Strict Congregationalists or Separates of the Great Awakening in New England. The condition of the early Pre-loyalist settlements in Nova Scotia, with their isolation, poverty, and intellectual deterioration is presented as a background to the revivalistic preaching of Henry Alline. As a result of this preaching the Congregational churches of Nova Scotia were completely disrupted, the old forms and dogmas were discarded, and a new devotion and a new morality, based upon conversion and inner light, implanted. The debates and struggle between the old and new types of religion are reflected in the hymns and doctrinal books of Alline and his antagonist, Jonathan Scott. The arrival of Loyalists in large numbers after the Revolution added to the social instability of the Province and to renewed outbursts of religious enthusiasm. Gradually a tendency toward greater ecclesiastical discipline gained headway, and after a brief experiment in mixed-communion, the Newlight was largely absorbed by the rising Baptist denomination. The Baptist Association decided to adopt closed communion in 1809.

11. (PR) ARNDT, Elmer J. F. *Being and Value in the Philosophy of St. Thomas Aquinas.* Yale University, 1943.

The central problem is the relation of being and value, e.g., unity, goodness and faith, and the consequences of the relation in certain important aspects of St. Thomas's philosophy in metaphysics and ethics. The conclusions reached are that St. Thomas's view of the identity of being and value and his view that being has priority, lead to certain difficulties which become especially important in philosophy of religion and ethics. These difficulties are connected with Thomas's intellectualism—his affirmation of the priority of the intellect over the will, of the vision of God over the love of God. It is suggested that the love of God rather than the vision of God is the final end of man, and that such a position avoids the difficulties of St. Thomas's position.

12. (M SOC&R) ASHBY, Philip Harrison. *Christian Missions and Their Approach to Contemporary Primitive Cultures.* University of Chicago, 1950. MF: University of Chicago.

Central problem. If Christianity is, as is generally assumed by contemporary Christians, a universal religion which is not essentially dependent upon any one human cultural manifestation or social-moral system, what then shall be the procedure of Christianity as it confronts and is confronted by cultures and societies which are outside the Christian context in their origin and development? Shall the gospel, which claims to be universal, continue to be bound to a specific geographical culture, or will it be allowed to express its spiritual dynamic within the context of the indigenous cultural heritage of those men and women who commit themselves to it?

Conclusions. To achieve its goal as a universal religion, Christianity: (1) must be an indigenous religion utilizing local expressions of man's awareness of his relationship to the Divine; (2) must be a cosmopolitan religion bridging the obvious chasm between the various cultures of mankind; and (3) must be actually universal in that it continually hold before itself the realization that its universality rests ultimately upon its supra-cultural nature as a gospel directed to man in whatever cultural ethos he is, but in no way limited, itself, to any historical or cultural expression.

13. (E) ASHBY, Warren. *Reason, Emotion, and Society in the Ethics of David Hume and Adam Smith.* Yale University, 1949.

In their analysis of moral experience David Hume and Adam Smith answer two basic ethical problems. (1) What is the structure of moral valuations? (2) What is the content of moral judgments?

(1) Denying that reason alone is the source of ethical judgments, Hume and Smith suggest that emotion, reason, and society are all essential for moral valuations. The society that makes possible and conditions the moral experience is an interpersonal society of self and social-other. Empirical reason by cause-effect judgments prompts a valuation or directs it toward an object; reason by means-end judgments determines the expression of the valuation. Valid moral distinctions are the product of a determinate dynamic synthesis of reason, emotion, and society. This synthesis creates the central construct, viz., the impartial spectator, the disinterested representative of the rationalized and emotionalized ethical interpersonal society. With this analysis Hume and Smith make a significant contribution to ethical theory. (2) In their normative theory Hume and Smith describe the criteria of ethical judgments and define moral virtues. Because of their failures to indicate the relations between moral and nonmoral valuations and values, to establish a scale of values, and to develop the relations between a universal and relative ethic their normative theory is inadequate.

14. (HRT) ASHER, Siev. *The Period, Life and Works of Rabbi Moses Isserles (the Ramo).* Yeshiva University Graduate Division, 1943.

Rabbi Moses Isserles (the Ramo) was co-author of the *Shulchan Aruch*—A Code of Jewish Law. His life and remarkable achievements in Jewish Law, Kabbala (study of mysticism) and philosophy have never been fully explored. The thesis gives a full account of the life, works and contributions in the field of religious law and philosophy of the man who has been exerting a great influence on Jewish religious life since the beginning of the sixteenth century.

15. (HRI) BACHMANN, E. Theodore. *The Rise of "Missouri Lutheranism."* University of Chicago, 1946. MF: University of Chicago.

The thesis is a historic study endeavoring to trace the beginnings of one of the major Lutheran bodies in the United States; to locate these beginnings in their diversified background in Germany; and to place them in perspective in the subsequent (1839 ff.) American setting, both in relation to the environment of a free society and to existing Lutheran movements and organizations. This investigation points to the conclusion that, in terms of theology, the conservatism developed in the Evangelical Lutheran Synod of Missouri, Ohio, and other states (founded 1847) paralleled but did not initiate a similar conservative trend among certain Eastern Lutherans. For both the "East" and "Missouri" tended to reflect theological orthodoxy as developed or recovered by conservative Lutherans in Germany. These trends, both in the East and in Missouri, militantly opposed the confessionally liberal "American" Lutheranism which (1830s to '50s) had its inspiration in Gettysburg Seminary. The uniqueness of early "Missouri" Lutheranism lay in its uncompromising leaders, notably C. F. W. Walther, in its cultivated solidarity, strong group consciousness, aggressive self-differentiation—characteristics developed before 1860 but retained ever since.

16. (HR) BAER, Aaron. *The "Mashal" in the Homiletical and "Mussar" Literature from Isaac Arama to Elijah Ha-Cohen.* Yeshiva University, 1951.

The term *mashal* as used in this study refers to parables, fables, extended similes, and fictitious tales in which a moral is drawn. The study, which is limited to the homiletical and ethical Hebrew literature of the fifteenth, sixteenth, and seventeenth centuries, has a two-fold purpose: first to collect and translate the *meshalim* which are scattered through the vast literature of the period and thus reveal Jewish imagery; and secondly to analyze the *meshalim* for the light which they shed on philosophical, religious, and psychological concepts. In the first part of the thesis, the development of the *mashal* is traced to its historical antecedents. Themes and occasionally even complete

plots of some *meshalim* are traced to earlier Hebrew as well as Arabic literature. It is found that the *meshalim* deal mainly with such concepts as the nature of man, sin, and repentance, and thus reveal to an extent the Jewish world-outlook. It is also found that the authors of the *meshalim* reveal keen psychological insight in depicting the forces that motivate man.

17. (STH E) BAGBY, Grover Carlton. *Human Freedom and Responsibility in the Light of the Writings of Reinhold Niebuhr.* Drew University, 1947.

The thesis represents an attempt to understand human responsibility and human freedom from the standpoint of a biblical and Christian personalism. The first half of the thesis brings to light certain personalistic insights in the position of Reinhold Niebuhr, including the primacy of the ethical over the intellectual, the distinction between thought and reality, and the essential unity of the personal self. In the second half, certain personalistic deficiencies in Niebuhr's view are brought to light and are contrasted with correcting insights gleaned from such Christian thinkers as Emil Brunner, Nicolas Berdyaev, Søren Kierkegaard, Paul Tillich, Borden P. Bowne, Lynn Harold Hough, and Blaise Pascal. The conclusion points in the direction of a notion of "created freedom" with paradoxical elements, because of a dialectical understanding of man's relationship to God as being one of "dependence/independence."

18. (HRI M) BAILEY, Alvin Keith. *The Strategy of Sheldon Jackson in Opening the West for National Missions: 1860-1880.* Yale University, 1948. Portions published by the *Journal* of the Presbyterian Historical Society.

Sheldon Jackson, indefatigable pioneer for the Church, set out to win the western frontiers for Presbyterianism. Moving boldly and swiftly into unchurched regions, he worked out his own unique strategies as he went forward. Established policies and practices frequently lagged behind while Jackson relentlessly pushed onward. The times were turbulent. The political, economic, and social scenes were in constant flux. With every move Jackson found himself confronted with new problems unmatched by precedent. Out of his dramatic career emerged revolutionary methods and procedures for Christian national missions. Novel avenues of approach and pursuit were opened up and developed. His battles with conservative forces dragging from the rear, as well as with opposing resistance ahead, slowed but never halted his pace. In the process, Sheldon Jackson made permanent contributions to the history of American Christianity.

19. (STH) BAKER, Nelson Blaisdell. *Anthropological Roots of Jonathan Edwards' Doctrine of God.* University of Southern California, 1951.

Granting that Jonathan Edwards' anthropology is logically dependent on his doctrine of God, the study was to investigate whether, nevertheless, his doctrine of God has roots in an anthropology issuing from his religious experience and motives to abase man. Although indoctrinated in Calvanism from his childhood, Edwards resisted the idea of God's arbitrary determining sovereignty. But at the age of seventeen, in the struggle to achieve security in God, he found relief from inner conflict through surrendering his long-held objections. In the struggle with the Arminian anthropology of freedom, Edwards, universalizing his self-judgments, insisted on man's depravity and absolute dependence upon God, in order that by abasing man he might exalt God. The rootage of Edwards' doctrine of God is both in Edwards' psychological needs and the anthropological formulation of his solution. This formulation includes three main points that require three corresponding positions in a doctrine of God which will support them, as follows: (1) man's determined will, and divine, sovereign necessity; (2) the depravity of man, and the necessity for justification by a holy God; and (3) man's inability to do anything to save himself, and divine, unconditional predestination, election, and irresistible grace.

20. (B) BALCOMB, Raymond Everett. *The Written Sources of Paul's Knowledge of Jesus.* Boston University, 1951. Abstract published by Boston University Graduate School.

This study substantiates the position of those who believe that Paul continued Jesus' work and gospel, being consciously dependent on the Jesus of history. Parallels between the Pauline corpus and the Synoptic Gospels make it probable that Paul had and used some written sources for his knowledge of Jesus.

21. (SOC&R HRI) BARTHOLOMEW, Alfred Clinton. *An Interpretation of the Evangelical and Reformed Church.* Drew University, 1950.

The Evangelical and Reformed Church has not grown as it should. It was established in 1725 in Pennsylvania. In 1945 it had only 695,000 members. This was a growth of only a little more than 2 per cent over the membership in 1926. The research takes into account the distribution of the church in its early years, the method of Home Mission expansion, language difficulties, and co-operation and competition with other denominations. The statistical study compares the growth of circuits and stations, rural and urban churches, the growth of the churches of the two constituent denominations prior to the

merger, and growth by sections. Some techniques which were successfully used by pastors and congregations in their evangelistic processes are presented. Finally, there is a discussion of the changes in rural America and the need for change in the church to meet this social upheaval, causing the church to continue to serve the community in a role of leadership.

22. (C&R) BASSAGE, Harold. *"The Moral Price of Freedom," Problems of Personal Freedom Reflected in Modern American Drama.* Columbia University, 1951. MF: University Microfilms.

Modern American drama, since World War I, has devoted considerable attention to man's ethical and spiritual problems, notably to the problems of personal freedom. Plays by Eugene O'Neill, Sidney Howard, Clifford Odets, Maxwell Anderson, and other modern American dramatists, reflect Americans' widely complex demand for inner, spiritual freedom, for freedom in domestic life, for freedom in economic experience, for freedom in political affairs, and for freedom in relationship to cosmic power. There are many indications in the drama that various kinds of liberty, and various ways of attaining independence, are closely entangled. Many plays suggest that the quest for freedom is a moral enterprise, requiring as much concern for other men's freedom as for one's own, and that ultimately creating the full structure of freedom that is desired requires establishing a good relationship with the supreme creative power of the universe.

23. (PR STH) BATES, Leslie McKinley. *Alfred North Whitehead's Doctrine of Divine Prehension.* Yale University, 1951.

The basic affirmation of Whitehead's doctrine of God is: God is an actual entity. An actual entity exists by, and includes, all past actual entities. "Each is all in all" and nothing is isolated. Thus God depends on and includes the world. An actual entity is a unique individual both as a private, atomic process of concrescence and as a public, divisible, and concrete spatio-temporal quantum. As process, it is constituted of conceptual and physical prehensions of form and facts, respectively. As quantum, it is objective data felt by superseding actualities. God also is his feelings and is data for feeling. His conceptual and physical feelings are equally fundamental. His metaphysical functions are mainly related to the former, the primordial nature; his religious functions, to the latter, the consequent nature. The religious functions are essential. They are best described in terms of the Christian tradition. Hence, this doctrine of God is a legitimate interest of Christian thought. Whitehead's intention to eliminate, by his denial of the absoluteness of divine independence and perfection, what seems to him to be a mistake in traditional theism, is important. This denial does not detract from God's excellence. This doctrine of God is consistent with vital Christianity and does not disallow its distinctive theology.

24. (HRT E) BATTENHOUSE, Paul Frederick. *Theology in the Social Gospel 1918-1946.* Yale University, 1950.

The question: When the theological framework changes, is there something of a corresponding change in the approach to the problems of social action? We are not concerned with establishing a genetic but a phenomenological relationship. We are ready to admit that other factors than the theological have influenced social theory and action.

The result of the study would seem to be this: When Christian thought in this period was dominated by a "liberal" theology the "social gospel" reflected certain definite characteristics. (1) It was a social gospel that was optimistic about the future, confident that the Kingdom of God could be established on earth—in fact, it was slowly coming to realization. (2) It was a social gospel that put its confidence in man's ability to usher in the Kingdom, aided by the God of process and the spiritual and ethical dynamic of the Christian faith. The theological framework of this social gospel centered about two ideas: (a) the immanence of God, and (b) the essential goodness of man. The publication of Reinhold Niebuhr's study, *Moral Man and Immoral Society* (1932), marks the beginning of the influence of a newer orthodoxy in theology which challenges the theological presuppositions of liberalism, recognizing that the social problem cannot be solved except as it is first solved on a religious plane. John Bennett is important in this period as representing the attempt to mediate the best insights of Liberalism and Neo-orthodoxy.

25. (HRT E) BEACH, William Waldo. *The Meaning and Authority of Conscience in Protestant Thought of Seventeenth Century England.* Yale University, 1944.

The purpose of the dissertation was to show the significance of the theory of the nature of conscience, as held by Protestants of the seventeenth century in relation to the toleration controversy at that period. Among the three main groups, Anglican, Presbyterian Puritan, and sectarian, it was discovered that their varying attitudes toward religious liberty and church-state relations depend in great measure on their view of the nature of conscience and its "rule" or authority. The historical period covered in this study runs from Hooker through John Locke.

26. (M HRI) BEAHM, William McKinley. *Factors in the Development of the Student Volunteer Movement for Foreign Missions.* University of Chicago, 1941. Abstract published in *Schwarzenau,* Vol. III (1941), No. 1.

The problem was to discover what factors helped in the rapid rise of the Student Volunteer Movement, and, similarly, why it flourished so greatly until the 1920's and then rapidly declined. It was a movement in harmony with both student and religious life of the times of its origin and rise. This

refers particularly to religious revivalism, climaxing in the career of D. L. Moody; the Student Christian Movement which grew rapidly into a world-wide organization; the maturing of the foreign mission program, especially in the United States; the increase of world trade and communication, especially centering in Anglo-Saxon countries; and such internal factors as gifted leaders, good use of slogan and the volunteer card, and tie-up with mission boards and Student Christian Associations. These all were woven into a unified movement which appealed to youth's readiness for adventure and commitment of life, and maintained for over a generation an unchallenged leadership of student interests. It was both a student movement and a mission movement. Student interest after World War I shifted and became diversified. It was no longer possible for a mission movement to command such a unified or large a following among students. The combination of favorable factors no longer obtained, and the movement declined.

27. (STH C&R) BEARDSLEE, William A. *Man in History in the Thought of Paul.* University of Chicago, 1951. MF: University of Chicago Library.

The problem of the thesis is to understand Paul's view of man's achievement in history. By means of studies of the words used by Paul to express his convictions on this subject ("work," "apostle," etc.) it is shown that Paul did not believe that men in general could achieve lasting and cumulative results by their activity. Only within the church do men really "work." In it man's activity becomes his own wholehearted devotion to a task; in it man really accomplishes something enduring; in it God is the real worker whose energy activates the church and its members; results are expected in this present order, though they are contingent; men who are taking part in God's work are doing something the results of which have a bearing on the final fulfillment of God's purpose.

28. (PS&R STH) BECKER, Russell James. *A Critical Study of Client-centered Therapy with Reference to Its Assumptions and Contributions to the Christian Doctrine of Man.* University of Chicago, 1950. MF: University of Chicago Library. Abstract published in *Journal of Religious Education.*

The central issue underlying differing forms of psychotherapy is the differing views of man held by varying practitioners. In client-centered psychotherapy one confronts a set of assumptions about man which—on the surface—appear to belong to the Liberal theological tradition. Clinical success with this form of therapy lends weight to the Liberal understanding of man as free, self-responsible, capable of rational action, and developmentally responsive to love and acceptance. The thesis propounded is that the Liberal position may not be so thoroughly castigated as some theologians have thought, if

this developing client-centered experience with a "Liberal" set of assumptions holds good. The study revealed some of the disjunctive aspects of man's experience which are also irenically held within the perspective of the client-centered psychotherapist.

29. (PS&R) BELGUM, David Rudolph. *The Role of the Chaplain in the Care of the Patient.* Boston University, 1952. Abstract published by Boston University Graduate School.

There is a threefold aim in making this study of the role of the chaplain: (1) to ascertain the chaplain's functional role; (2) to analyze psychologically the dynamics of the role of the chaplain; and (3) to describe the relationships between the chaplain and others in the hospital. Data were gathered by means of questionnaires and interviews conducted with a sample of hospital chaplains, doctors, nurses, and patients. The church is re-emphasizing its historic concern for the care of the sick. Interest in psychosomatic aspects of illness makes the medical profession more aware of the contribution of the chaplain. Chaplains need clinical pastoral training.

The data were grouped under two headings: (1) the chaplain's perception of his role, and (2) others' perception of the role of the chaplain. Interpretation is important because communication between the chaplain and others on the staff is dependent upon their perception of his role. The chaplain who has earned integration into the health team of his hospital and who shares his perceptions of his role with the largest number of significant people is the one who functions most effectively in the role of the chaplain in the care of the patient.

30. (HRI) BELLAMY, Virginia Nelle. *Monastic Life and Discipline in the Diocese of Lincoln 1420-1449: Studied from Episcopal Registers and Visitation Records.* Duke University, 1952.

Monasticism with its emphasis on the contemplative life was an integral part of medieval Christianity. One of the most illuminating sources for this way of life is found in the accounts of episcopal visitations made by local bishops to the religious houses of their dioceses. Episcopal visitations came into prominence in the thirteenth century; but it was in the fifteenth and sixteenth centuries that the fullest and most revealing records were preserved. A careful sudy of the records for the diocese of Lincoln from 1420-1449 immediately reveals the decadence which prevailed. Infractions of the rules abounded and the spirit of Benedictine monasticism appeared at times to be completely lost. Reform was needed; but no new movement came forth to revitalize the religious life of the times. The gradual accumulation of decay within the medieval church had gathered such force that it would have taken an over-all revitalization of the individual monks and nuns to stem the tide of degeneration. And late medieval monasticism lacked a sufficient number of

such souls, the underlying fabric of society being what it was. This was the era preceding the Protestant Reformation. In a short time Henry VIII would begin his destruction of English monasteries.

31. (HRT) BENNETT, John Boyce. *Albert Taylor Bledsoe: Social and Religious Controversialist of the Old South.* Duke University, 1942. MF: University of Virginia Library.

Albert Taylor Bledsoe (1809-1877) was a man whose exceptional and varied career spanned most of the disturbed years of the nineteenth century. As a soldier (West Point graduate), college professor (Languages, Mathematics, "Moral Philosophy"), Episcopal clergyman, lawyer, editor of an official journal of the Methodist Episcopal Church South, Bledsoe exemplified in singular fashion the intellectual and emotional strains to which a sensitive person of high mental competence was subjected during this period. Bledsoe's major interest was in philosophy and attacking Edwardian Calvinism. Philosophically these efforts met with dubious success, but practically they reinforced the Methodist mind in the South. Similarly his study of political thought led to a defense of the constitutional right of the South to secede from the Union, and to a defense of slavery as practiced in the South. Bledsoe exemplifies the keen-minded, sensitive men of his time and locale who found it impossible to move with what seems in retrospect to have been inevitable tides of progress.

32. (HRT STH) BERG, Kenneth Paul. *Charles A. Hodge, Controversialist.* State University of Iowa, 1952.

This is an objective survey of the life and ideas of Charles A. Hodge and deals with the impact of his Calvinism on New England theology. Hopkinsianism, Taylorism, Revivalism and Bushnellianism are examined from the viewpoint of Hodge. The chief objections of the latter to Darwinism are also included in this discussion. The study also includes a compend of the Systematic Theology of Hodge.

33. (HRT) BERNHARD, Harold Ernest. *Charles Chauncey: Colonial Liberal.* University of Chicago, 1945. Abstract published by University of Chicago.

The central problem of the thesis was to look for indigenous roots of the liberal development in New England religious thought by perusing the voluminous publications of Charles Chauncey, minister of First Church, Boston, 1727-1787. The conclusion was reached that there was little evidence of such roots in his thinking and writing, although he became a Universalist in his later days. Chauncey was important in the anti-revivalist movement in New England and gave voice to the significant arguments against the revival of Jonathan Edwards. He figured largely in the debate over the com-

ing of an Anglican Bishop to the colonies. What empathy he had for liberal thinking in New England religious thought appeared to be based on ideas imported from England. His life presents an interesting picture of New England religious life in its development through the tensions of the American Revolution as well as the introduction of revivalism.

34. (PS&R) BEST, Allen Charles. *Pastoral Work with Adjustment Problems.* Boston University, 1950. Abstract published by Boston University.

The central problem of the dissertation was the study of the adjustment problems brought to the minister and the extent to which he can bring the discoveries of dynamic psychology and modern pastoral work to bear upon those problems. It considered the church and its varied activities as one of the agencies through whose processes the individual can find help with life adjustments. The study surveyed 500 ministers to discover the kinds of adjustment problems brought to pastors and their methods in dealing with them. It presented analysis of the adjustment problems brought to one pastor in 500 interviews and a study of 150 divorced couples to ascertain the correlation between marriage failure and religious faith and practice.

The conclusions reached were that ministers and churches should give serious attention to the counseling aspect of pastoral care; provide guidance programs; make better use of symbolism; recognize psychology and those that use it as allies of religion and co-workers in helping persons with adjustment problems; and organize the preaching, religious education, social and pastoral visitation programs to assist persons with adjustment problems and to center and re-center their lives in God. It further recommended that theological schools provide more adequate training in counseling and pastoral care.

35. (PS&R SOC&R) BIETZ, Arthur Leo. *The Relative Roles Played by Clergymen and Physicians as Counselors Regarding Selected Types of Emotional Problems of Young People.* University of Southern California, 1946. Abstract published by University of Southern California.

The major purpose of this study was to ascertain the attitudes of university students toward clergymen and physicians as counselors for the emotional problems of young people, and to determine to what extent these attitudes are related to differences in sex, religious affiliation, religious beliefs, academic standing, and vocational interest.

Some conclusions: of the 819 respondents 72.40% chose the physician as a next-door neighbor rather than the clergyman. In general the physician receives more confidence than the clergyman as a counselor on sex, courtship, and marriage. However, 87.79% think the clergyman is more sympathetic and helpful to one who is deeply worried than the physician; only 10.62% be-

lieve the physician would be more sympathetic and helpful. Sixty-five and eighty-nine one hundredths per cent of the nonliteralists and 80.85% of the literalists believe the clergyman is equipped by education and training to deal effectively with emotional problems. Seventy-one and fifty-five one hundredths per cent believe the uneducated are more likely to consult the clergyman than the educated. Sixty-five and two tenths per cent would hesitate to go to a clergyman because he would be more critical than helpful; the biblical literalists believe the clergyman would be more critical than the biblical nonliteralists. The general opinion is that the clergyman's chief hindrance to effective confidential relationships is his dogmatic bias. Sixty-eight and thirteen one hundredths per cent of the total group believe the physician makes the greater contribution to the welfare of mankind; 22.71% believe the clergyman makes the greater contribution.

36. (STH HRT) BINKLEY, Luther John. *The Mercersburg Theology.* Harvard University, 1950. Published by Franklin & Marshall College Studies Series.

The central problem was to study the Mercersburg Theology systematically by going to the writings of the two foremost theologians of the thought developed at the German Reformed Seminary at Mercersburg in the nineteenth century. These theologians were John W. Nevin and Philip Schaff, the great church historian.

The thesis shows how much the Mercersburg Theology influenced the thinking of the German Reformed Church (now a part of the Evangelical and Reformed Church), and caused some comment in other American and German denominations. The book provides a study of the German background of the Mercersburg Theology, and also a brief historical sketch of the rise and fall of the movement in American thought. It is mainly concerned with a systematic exposition of the main doctrines of the Mercersburg Theology, therefore, separate chapters are devoted to the "Doctrine of Christ," the "Nature of the Church," "Sin and Salvation," and the "Liturgy." The thesis demonstrates the centrality of Christology for the Mercersburg Theology, and shows that all the other doctrines are already implied in the high view held concerning Christ.

37. (RE) BISCHOFF, Milton Werner. *The Development of Selected Types of Leadership in Protestant Education.* Northwestern University, 1947. Abstract published by Northwestern University.

The problem of this thesis was to find what can be done on an interdenominational basis to advance the training of lay leaders serving the church schools of Chicago. Findings: 37% of the teachers being housewives, suggests the possibility of trying an afternoon school in leadership training. The call for Bible courses and those in understanding pupils is so great that they

should be given a place in every school. "Guidance from someone interested" ranked third in the check list of wants, and indicates the great need for more adequate supervision in the church schools. The desire of many to see a master-teacher at work definitely indicates that there is a place for a laboratory school of leadership education. That one-eighth of the teachers were ready to go to the Loop to get training if they did not have a local class indicates that there is a place for a Loop school. The higher preference for local classes shows the desirability for having classes in the local church. The data indicate that there is a definite place for both the denominational and the interdenominational school.

38. (HRT) BLACKMAN, Edward Bernard. *Religious Views of the Early Attic Orators.* Harvard University, 1947.

Purpose: To ascertain the religious views of the early Attic orators (Antiphon, Andocides, and Lysias) and to relate these views to the general religious background of the period under study. The thesis includes a very detailed analysis of the speeches written by the three orators. Antiphon is the most interesting and the most original—especially in his analysis of murder. His views on this subject are of special interest to students of Greek tragedy. Andocides' private life sheds much light on the period, but his religious views are quite conventional. Lysias' views are rather legalistic: an attorney's religious philosophy. All three are conservative. None is hostile to the civic cult.

39. (SOC&R) BLAKEMORE, William Barnett. *Sociological Behaviorism and Religious Personality.* University of Chicago, 1941. Abstract published by University of Chicago.

The thesis is an investigation of the adequacy of sociological behaviorism, as developed by G. H. Mead, to describe the process of religious reformation in so far as it proceeds through a "prophet" or religious "founder." The dependence of the "prophet" upon existing social structures is described, the sociological character of the prophetic conversion is analyzed, and the problem of the prophet's discovery of a new symbolism and language, whereby the social reconstruction of religious organization may proceed, is described. The relationship of ecclesiastical structure to underlying religious community, and the implications for preserving religious community in the face of the rigidities of ecclesiastical structure are developed.

40. (PS&R) BONTHIUS, Robert Harold. *Christian Paths to Self-Acceptance.* Columbia University, 1948. Published by King's Crown Press, 1948.

The thesis of this book is that Christianity affects the individual's attitude toward himself for good and ill. Three distinctive types of Christianity

are presented: the conservative Protestant, the Catholic, and the liberal Protestant. The theological basis of each one is set forth and the steps each recommends for the proper handling of the self. The meaning of healthy self-acceptance, as that is understood in psychotherapeutic circles today, is then explained. Seven case studies are used to illustrate what it means to accept oneself. The importance of self-acceptance for mental health is emphasized. In this psychotherapeutic light the strengths and weaknesses of each Christian view and of all three taken together are set forth. The aim is to afford increased insight into the psychological significance of three great religious traditions and to enrich the ministry of each. To this end, mention is made throughout the critical sections to ways and means by which the various Christian teachings and practices can be used to promote true self-acceptance.

41. (B) BOOTH, Osborne. *The Semantic Development of the Term Mišpāṭ in the Old Testament.* Yale University, 1941. Abstract published in *Journal of Biblical Literature,* vol. LXI, part II (1942).

Problem: to determine various meanings of the word *Mišpāṭ* in successive periods of Old Testament literature, and their developmental relationship. Results: (1) Determination of ten specific meanings as follows: (a) manner or custom; (b) rightful due (or its perversion); (c) judicial decision; (d) case for decision; (e) commandment of man; (f) commandment of God; (g) that which should be (or be done, or be said); (h) administration of law by man, (i) or by God; (j) litigation. (2) Meaning "manner" or "custom" is prominent in early writings, absent in later ones. (3) According to usage of the word, law in the Old Testament was usually considered of divine origin. (4) Meaning "commandment" is absent in Wisdom Literature. (5) Variation in meaning found from one type of literature to another within a period, as well as in various successive periods of time. (6) "Custom" is probably the original meaning. (7) According to the usage of this term, the concept "the Law" was probably developed before the concept "the Right." (8) Final development was emergence of idea of a divine salvation-judgment, either for individual or Israel, based upon "what is according to Law" and "what is right."

42. (STH) BOOZER, Jack Stewart. *The Place of Reason in Paul Tillich's Concept of God.* Boston University, 1952.

The central problem of this dissertation is to present a critical exposition of the place of reason in Paul Tillich's concept of God. The two central conclusions of the investigation concern the role of human reason in the knowledge of God and the rationality of God as a metaphysical entity. Man's

reason (in his existential state) is blurred because of a partial separation from God. Even so, however, human reason functions to seek, receive, evaluate and relate revelation. "Experiential efficacy in life" becomes Tillich's criterion of truth; the false destroys the rational structure of the mind, the true fulfills the rational structure of the mind. Tillich's usual definition of God is the "ground and abyss of power and meaning." He seeks to hold these in a dynamic unity of form and power through the concept of God as Spirit. But the essential nature of God, "that which makes God, God," is power, inexhaustibility, abyss. Personality, purpose and meaning are swallowed up in the abyss of God. Reason, then, according to Tillich, is extremely important in God's relation to existential man, but in essence God is nonrational abyss.

43. (HRI) BOST, George Henry. *Samuel Davies: Colonial Revivalist and Champion of Religious Toleration.* University of Chicago, 1942. Portions published: two chapters in *Presbyterian Historical Journal.*

Samuel Davies deserves to be remembered for his leadership in a variety of ways in the religious life of colonial America. He was the leader in the Southern phase of the Great Awakening. He led in the spread of the Presbyterian Church into the South, and organized the first Southern Presbytery at Hanover, Virginia. In his work there he successfully opposed the restrictions of the Established Church. He was one of the greatest preachers of colonial America, rated by some as the greatest, and his sermons were published for a century after his death. He was a wartime preacher, and as such was a leader in arousing tidewater Virginia to measures of defence against the French and Indians who were then attacking frontier settlements. He was the first American hymn writer, and his hymns appeared in many hymnbooks down until recent times. He was a leader in education; with Gilbert Tennent he went to England and raised funds for Princeton College, the two securing enough to build Nassau Hall and the president's house. He succeeded Jonathan Edwards as President of Princeton, and his administration was successful though brief.

44. (HRI RE) BOWDEN, Robert John. *The Origin and Present Status of Educational Institutions Affiliated with the Presbyterian Church in the United States of America.* University of Pittsburgh, 1946.

The purpose of this study was to discover and characterize the origin and present status of four types of educational institutions, namely: parochial schools, academies, colleges, and theological seminaries, which were founded by and (or) affiliated with the Presbyterian Church in the United States of America.

The conclusions reached in this study were as follows: (1) The Presbyterian settlers brought with them from Scotland a rich educational heritage and followed the lead of other denominations in their educational enterprises. (2) The original aim to be expressed in the founding of all four of these types of schools was the educational preparation of young men desiring to enter the ministry. Gradually other students were admitted. (3) Centrally-located administrative control: in general parochial schools were entrusted to sessions, the academies to presbyteries, the colleges to synods, and the theological seminaries to the General Assembly. (4) The curricula of the Presbyterian schools followed closely the dominant contemporary practices. (5) With the growth and universal acceptance of the American public school system, the Presbyterian Church withdrew from the founding and operating of parochial schools and academies. (6) Today the Presbyterian Church retains its affiliation with no parochial schools, only one academy, forty four-year colleges, and ten theological seminaries.

45. (HRI SOC&R) BOWMAN, Rufus David. *The Church of the Brethren and War.* Northwestern University, 1944. Published by the Brethren Publishing House, Elgin, Ill.

This thesis is an interpretative study of the Church of the Brethren and its relation to war. It aims to show why the Brethren historically have been opposed to war, to trace the development of the Brethren position on war from the founding of the Church in 1708 to the outbreak of World War II, and to interpret any significant changes that have taken place in the attitude of the Brethren toward the war problem. The study is conducted within the general area of church and state relationships. The Brethren are seen as a minority religious group whose opposition to war has brought them into many conflicts with the state. The conclusions of the thesis are printed in *The Church of the Brethren and War.*

46. (PS&R) BOYD, Richard White. *The Use of Group Psychotherapy in the Professional Training of Ministers.* Boston University, 1952. Abstract published by Boston University.

The problem was to find methods of evaluating the process and effect of group psychotherapy, especially with two groups of ministers in training at the Boston Psychopathic Hospital (1949 and 1951). The effect of group psychotherapy was measured before and after therapy by the use of the Rorschach Test, T.A.P. Social Attitude Battery, and a Ministerial Role Perception Test (a closed interview check-list) devised for the study. Significant differences were observed in personality structure, where the subjects became more emotionally stable and spontaneous, and were less authoritarian in their social attitudes. The process of therapy, analyzed in the content of twenty-

seven one-hour interviews according to the problem solving ability of the group, group goals, member role functions, dynamic personality changes, and patterns of identification and rejection, showed four stages, generally called "transference," "catharsis," "insight," and "reality-testing." The study recommended the use of methods used for further analysis of group psychotherapy, and the use of group psychotherapy as a method of helping ministers to self-understanding, more effective interpersonal relations, and skill in the application of the principles and techniques of dynamic group leadership.

47. (RE HRI) BOYER, John Neely. *The Functional Development of Christian Education in the Church of the United Brethren in Christ.* University of Pittsburgh, 1947.

The problem involved the collecting of scattered and unorganized data pertaining to the Christian Education movement in the former Church of the United Brethren in Christ, and, from these data, compiling a systematic record of its development.

The study shows that: (1) The constituency of the church has been rather conservative. This attitude had its rootage in the German founders who tended to cling to their nationality and manners. (2) The church struggled with the Sunday School movement until it was recognized in 1849. (3) Sunday Schools came into the United Brethren Church primarily from the Union Sunday School Movement. (4) The Church of the United Brethren has been a borrower from the general Christian Education movement and not a creator. (5) The peak year in Sunday School enrollment was 1896 and it has been declining ever since. (6) The Christian Education societies have been declining since 1917. (7) The correlated Board of Christian Education has been recently giving its attention to improvement of teaching rather than to expansion of the movement.

48. (PR) BOYER, Merle William. *Sign Analysis as a Method for Philosophy of Religion.* University of Chicago, 1940. Abstract published by the University of Chicago Press.

This thesis was an outgrowth of the current interest in semantics and the nature of language. An effort was made to study the extent to which techniques of language analysis could be made serviceable for philosophy of religion.

49. (B) BRADLEY, David Gilbert. *The Origins of the Hortatory Materials in the Letters of Paul.* Yale University, 1947.

Paul's letters contain sections of ethical teachings which are of a general nature, without specific motivation in relation to the letter in which they occur. The source of these teachings has been attributed variously to Paul him-

self, to an early Christian catechism, and also to the stream of hortatory ethical teachings to be found in Hellenism and Judaism. The demonstration of the validity of this last approach was the problem of this thesis. A comparative study was made of the hortatory materials in Hellenism and Judaism to discover the form, content and function of these ethical teachings in the pre-Christian Hellenistic cultures. An analysis of the Pauline hortatory materials shows that essentially the same forms appear here as in non-Christian Hellenistic materials. The same stereotyped forms, closely similar ethical injunctions and the practical daily applicability of the teachings characterize both pre-Pauline and Pauline materials. The Pauline hortatory materials, it was concluded, had their origins in similar teachings of Hellenism and (Hellenistic) Judaism, and were adapted to the needs of the first Christians for such teachings to guide their personal and social lives.

50. (HRT) BRAUER, Jerald Carl. *Francis Rous, Puritan Mystic, 1579-1659: An Introduction to the Study of the Mystical Element in Puritanism.* University of Chicago, 1948. MF: University of Chicago Library.

The central thesis of the study concerns the emergence of a mystic out of Puritanism and the relationship of his mysticism to Puritan theology, ethics, and politics. A theological analysis of mysticism is given as a basis for identifying Rous as a mystic, and a clear distinction is drawn between classical mysticism and *spiritualismus* or Spirit Mysticism. It is shown that only Francis Rous and a few other Puritans were mystics in the classical sense while large numbers of radical Puritans were Spirit Mystics. The consequences of this for the Puritan doctrines of church, sacraments, and ministry, and for politics are indicated.

51. (B) BRAYER, Menachem Mendel. *Studies in the Pseudo Jonathan of the Bible (Pentateuch).* Yeshiva University, 1950. Abstract published in *Horeb,* Annual Journal for Research and Jewish History and Literature.

This methodological study of the Palestinian Aramaic of the Pentateuch sheds light on the following problems of this Targum: (1) Identification of sources of midrashim found in the Pseudo Jonathan mentioned once in both talmudic and midrashic literature; (2) midrashic material in Pseudo Jonathan not found in any other known source; (3) detailed study in the targumic anthropomorphism; (4) differentiations in the Hebrew massoretical text and the *Massorah* of Pseudo Jonathan, with parallel exposition of the other targumim; (5) geographical names in the Pseudo Jonathan paralleled with other historical sources; and (6) various historical data in the Pesudo Jonathan compared to Chronicles and Historians.

Some conclusions: (1) Pseudo Jonathan to the Pentateuch contains much exegetic, midrashic and halachic material of the Tanaitic period, but also later midrashim up to the seventh century. (2) Pseudo Jonathan is a midrashic Targum, containing also early unacceptable halachic lore; is of Palestinian origin, and is influenced by its traditions and not by the Babylonian. (3) Pseudo Jonathan contains original material of unknown sources. He meticulously follows a basic method in his anthropomorphisms more than any other Targum, especially in the renderings of *Memrah, Yekarah,* and *Scheckintah.* (4) The Palestinian grammatical structure is the basis of Pseudo Jonathan's terminology. (5) Most of his massoretical renderings parallel those of Targum Yerushalmy or the Septuagint. Many historical-geographical dates in Pseudo Jonathan are later additions before its final compilation.

52. (B) BREAM, Howard N. *The Cross—a Study in Historical Revelation.* University of Chicago, 1949.

The question is: What light does the history of the interpretation of the cross in the New Testament throw upon the process of what has been called Christian revelation? Suffering was not thought to be one of the Messiah's tasks in Jesus' time. Nor was the cross perceived to be a necessity until it happened. Jesus did not plan it or accept it as a predetermined fact related to Messiahship. Later, his followers thought that death was part of the Messianic career because Jesus had been the Messiah, and had been killed. The later writings of the New Testament show a development in the interpretation of the significance of the cross. The primitive idea that Christ had died because of the sinfulness of man metamorphosed into the belief that the cross was God's way of dealing with the sinfulness of man. The process of revealing the meaning of the cross went on over a number of years. In this way, the cross became a unique revelation of God; but only because originally Jesus chose to follow God's will as he saw it at a time when the preparation for the resurrection and the spread of the Gospel had been made.

53. (E SOC&R) BREWSTER, Edward Eldredge. *Patterns of Social Concern in Four American Protestant Denominations.* Boston University, 1952. Abstract published by Boston University.

Patterns of social concern reflecting the contemporary response of American Protestantism to its basic religious dilemma is the research subject. The Church has always been confronted by the necessity of surviving as a social institution without abdicating its religious ethic. There are two general types of response, sect-type and church-type, revealing strengths and weaknesses in its response to the group needs of modern American society. The study involved an historical survey and a quantitative and qualitative analysis of the social pronouncements of four representative Protestant denominations, Presbyterian U.S.A., Methodist, Baptist (American Convention), and Congrega-

tional Christian, upon the issues of property and of the state from 1923 to 1948. The data corroborate previous findings of the dual conditioned and conditioning role of religion and the prevalence of an accommodative church-type pattern. The findings indicate that: (1) social concern is a pervasive, growing fact; (2) a basic unanimity of social opinion exists; (3) the accommodative pattern is more pronounced in issues of property; (4) a vital original rigorous ethic and courageous sect-type minorities within the churches are essential; (5) there exists an adequate basis for united advance in social education and action under the leadership of the National Council of Churches.

54. (HRI) BROWN, James Haldane. *Presbyterian Beginnings in Ohio.* University of Pittsburgh, 1952.

The purpose of this thesis is to study Presbyterian beginnings in Ohio. The chapters include antecedents, missions, Presbyterian effect on slavery, alcohol, gambling, Sabbath observance, secret orders, and a chapter on the founding of synods and presbyteries. The study found that the Presbyterian Church was too straight-laced to capture Ohio for itself, owing to the rigid theology of ministers, as well as the lack of trained men. Morals were at a low ebb, but the church felt it had had a favorable effect on the times. The chapter on co-operative mission work between Presbyterians and Congregationalists on the Western Reserve finds Presbyterians gained the ascendancy, owing to the fact of the proximity of Pittsburgh to the work, and the fact that the Congregational ministers were so isolated from the Connecticut headquarters that they turned Presbyterian.

55. (STH) BROWN, Paul Edward. *The Principle of the Covenant in the Theology of Thomas Goodwin.* Drew University, 1950.

Our generation has seen the rise and development of a biblical theology that is generally known as the Barthian movement. This new theological development has been characterized as the "Theology of the Word of God." This present thesis endeavors to find in the biblical principle of the "Covenant" a guiding principle of interpretation that brings one nearer the heart of biblical revelation. It is contended that Barthian theology in its Reformed phases tends to perpetuate an approach that does not do justice to the biblical idea of revelation and response. There is an emphasis upon revelation but adequate justice is not given to the idea of man's response so that the revelation may become complete. An analysis is made of the theology of Thomas Goodwin in an effort to see how a group of Puritan theologians, who based their theology upon the principle of the Covenant as the essence of biblical truth, found a solution to the problems of theology as approached from the standpoint of the Covenant. In its final essence the dissertation is an effort to find a biblical basis of optimism as set over against the secular optimism of modern liberalism and the pessimism of modern neo-orthodoxy.

56. (STH HRT) BROWN, Robert McAfee. *P. T. Forsyth and the Gospel of Grace.* Columbia University, 1951. Published in abbreviated form as *P. T. Forsyth: Prophet for Today.* Westminster Press, 1952.

The thesis is an examination of the theology of the British Congregationalist theologian, Peter Taylor Forsyth (1848-1921), with special attention given to the doctrine of grace, which is held to be central to his thought. After an account of Forsyth's life and the development of his thought, an attempt is made to show the relation of the doctrine of grace to the following areas of his thought: Christology, authority, ethics, the meaning of history, and the nature of the Church. It is claimed that these are most fully understood in the light of the normative concept of grace. The thesis suggests that in the contemporary theological situation, the impact of Forsyth is important, serving to recapture a side of the Christian faith which is in danger of being submerged by the strong, though necessary, emphasis at the present time on judgment.

57. (B) BROWNLEE, William Hugh. *The Book of Ezekiel—the Original Prophet and the Editors.* Duke University, 1947.

The historicity of the prophet Ezekiel, his locale, his personality, the extent of genuine material in his book, the literary form of his message, and the editing of the book are subjects of much controversy studied by the author. He concludes that Ezekiel was exclusively a Palestinian prophet, was sane, wrote exclusively in poetry which embraces a large part of the first 37 chapters of Ezekiel. Poetic supplements were made in the late sixth century B.C. by an editor (or editors) who was (or were) interested in the return of the Diaspora and the restoration of the Davidic Kingdom. Some poetic additions to the anti-foreign oracles may be even later. A priest (or priestly school) of the third century B.C. heavily glossed the book, turning much of the poetry into prose, rearranged the book considerably, and made of the book an apology for the Jewish temple and priesthood as opposed to the Samaritan. This priest was responsible for the alleged Babylonian locale of the prophet. The thesis reveals the editorial practices of the editor including many cryptic features of his work. The author restores and translates 64 poems. Ezekiel appears as a great poet and prophet of individualism.

58. (HRI E) BRUMBAUGH, Lewis Henry. *Changing Emphases of the Church of the Brethren toward Certain Social Problems.* University of Pittsburgh, 1945. Abstract published by the University of Pittsburgh.

The problem: The Church of the Brethren has claimed to be "in the world but not of the world." The purpose of this study was to view the social attitudes of the Church of the Brethren against the background of the evolving social ideals of American society and discover any causal nexus between

the social thinking of this religious organization and its social environment. The historical position of the Church of the Brethren was thus studied with reference to temperance, race relations, and war.

Conclusions: The present position of the Church of the Brethren with respect to temperance, race relations, and war is clearly the resultant of two centuries of social thinking which was changing and developmental. The church position on temperance has been officially based almost entirely upon teleological ethics. In the main, the position of the church on race relations was based on ethics rather than the Bible. Its opposition to war was always based upon the scriptures and in more recent years an ethical basis was also added. The social thinking and activities of the Church of the Brethren with regard to temperance, race relations, and war have been in a large measure the result of environmental influences.

59. (HRT) BRUSH, John Woolman. *The Eschatology of the Radicals of the Reformation.* Yale University, 1942.

The thesis observes the views of the leading German and Dutch visionaries who believed in the imminent end of the age. After several chapters on the history of Christian Chiliasm, with special attention to its roots in the Apocalypse, the following men are studied: Thomas Müntzer (d.1525), Hans Hut (d.1529), Melchior Hofmann (d. 1543), and the leaders of the amazing Müntzer adventure of 1535. Enthusiasm, or a belief in the direct inspiration of God, is common to them all. General is the belief in the thousand-year period before the final judgment (Rev.20:1). Some are zealots who believe they must take the sword in order to usher in God's intervention. Others believe God will enter on to history's stage without swords to help. Some set calendar dates for the advent, as for example Hut's 1528. Social, economic, and psychological factors are studied, such as the injustice which inflamed Thomas Müntzer, and the panic mind that seized so much of the persecuted "left wing" of the Reformation, and encouraged extravagant views. Urbanus Rhegius' Lutheran answer to the radicals is studied, and the confessional answers briefly noted.

60. (HRT E) BRYAN, George McLeod. *Imitatio Christi: An Ethical Theme in the Piety of Seventeenth Century England (1648-1688).* Yale University, 1951.

The thesis holds that *imitatio Christi* is a necessary and inevitable element in all Christian living, because amid all the changes accompanying the growth of Christianity its devotees have worshiped the God revealed in Jesus Christ by trying to be like Christ. The thesis further holds that the principle is properly interpreted when it falls midway between imitation expounded in terms leaning toward humanistic moralism and in terms leaning toward mystical identity with Christ on the other hand. In choosing seventeenth-

century English piety, it was anticipated that the *imitatio Christi* theme would be intrinsic to Christian piety and form a common denominator for Christians who otherwise differ. The predominant religious strains reviewed include the Puritan-Anglican, the Cambridge Platonist, the Quaker, the Enthusiast and the Socinian. An exposition of the theme as it appeared in each strain follows the outline: the object of imitation, the motivation of imitation, and the manner of imitation. *Imitatio Christi,* it was learned, is interpreted best in terms of the main body of evangelical Christianity. Here imitation ethics is undergirded by theology, is projected within the framework of the Church, and is able to incorporate the worthy emphasis of the extremes on either hand.

61. (B) BUDIN, Alexander Herman. *Commentary on Genesis, Chapters I to VII, by Immanuel of Rome.* Yeshiva University, 1942.

The thesis includes: (1) The Hebrew text of the six chapters of Genesis from the *Commentary on the Pentateuch* copied from manuscript in Jewish Theological Seminary; (2) notes in Hebrew tracing the midrashic, talmudic and post-talmudic sources used by the author in the preparation of his work; (3) an introduction in English, including a brief biography of Immanuel, a bibliography and an analysis of his method of exegesis. The *Commentary on the Pentateuch* is primarily an encyclopedic compilation of the comments of biblical exegetes known to him. He attempted to make a running commentary from the scattered material gathered by him. His approach to exegesis was three-way—philological, literal, and the allegorical and mystical interpretations. In the latter method he used primarily the works of Maimonides, Saadyah Gaon and Nahmanides. For his philological and literal interpretations, the work of Ibn Ezra was used extensively. Immanuel's contribution in the field of biblical exegesis, as regards the Pentateuch, is mainly of eclectic value.

62. (HRI RE) BUELL, Harold E. *The Development of Higher Education Under the Methodist Episcopal Church in the Pittsburgh Area.* University of Pittsburgh.

The study traces the development of higher education under the Methodist Episcopal Church from 1784 to 1939 in the area including West Virginia and the western third of Pennsylvania, with limited contiguous areas of New York and Ohio.

Conclusions: (1) Historically, from the early beginnings of the Methodist Episcopal Church in 1784 to 1939, there was a gradual change from hostility to education, to enthusiastic support. (2) Sparse population in early periods limited the potential student body. (3) A close relationship existed between the educational institutions and the churches of the Pittsburgh area. (4) Mortality of institutions was high, due to (a) failure to provide adequate financial support and (b) failure to provide adequate student enrollment.

63. (STH PR) BUNTING, John James, Jr. *An Examination and Evaluation of the Use by Alfred E. Garvie of Specified Categories (Scientific, Philosophical, and Psychological) in the Construction of a Christian Theology.* Drew University, 1949. Abstract published in *Religion in Life,* Autumn 1950.

Thought-categories from the fields of science, philosophy, and psychology are used by Alfred E. Garvie in a presentation of Christian theology. These categories are of assistance in elucidating Christian theology and serve a helpful function in the field of apologetics. They cannot, however, take the place of the self-originating categories of Christian theology which lend themselves more readily and more logically to an exposition of the Christian faith. The six chief sections of the dissertation suggest the line of thought pursued, and are as follows: (1) "Scientific Category: Evolution—Its Use in Garvie's Anthropology"; (2) "Philosophical Category: Immanence—Its Use in Garvie's Theism"; (3) "Psychological Category: Unity of Personality—Its Use in Garvie's Christology"; (4) "Ethico-Esthetical Category: The Value-Judgment—Its Use as a Standard of Faith"; (5) "Sociological Category: The Organism—Its Use in Garvie's Social Concepts"; (6) "Relation of the Categories to the Life to Come." In Section One the Christian concept of sin is used as the standard of evaluation; in Section Two, the concept of revelation; and in Section Three the classical theories of the incarnation and the atonement are used in an evaluation of Garvie's Christology.

64. (B) CAMMACK, Melvin Macye. *A Critical Investigation of Paul's Use of Σύν-Compounds with Special Reference to His Christ-Mysticism.* Drew University, 1949.

The central problem of this thesis is Paul's mastery of the Greek language as indicated by his use of words compounded with the preposition σύν ("together with"). It has been discovered that, while Paul's use of compound words in general falls far behind that of other New Testament writers, his use of σύν-compounds greatly exceeds the others. When there was no σύν-compound available to express the new experiences of the Christian life, the Apostle coined compounds to fit the new meanings he had discovered, such as συνσταυρόω ("I have been crucified with"). Paul's compounds of σύν also have a bearing on determining the original order of his letters. The proportionate frequency of his use of σύν-compounds indicates the following order: I Thessalonians, II Thessalonians, Galatians, I Corinthians, II Corinthians 10-13, II Corinthians 1-9, Romans, Philemon, Colossians, Ephesians, and Philippians. As Paul's mystical experience of the presence of the risen Christ lengthened, his use of σύν-compounds to express this experience increased. He remolded the κοινή Greek of his day to fit the new meanings which he found in Christianity.

65. (STH HRT) CANNON, William Ragsdale. *The Doctrine of Justification in the Theology of John Wesley.* Yale University, 1942. Published as *The Theology of John Wesley.* Abingdon-Cokesbury Press, N. Y., 1946.

This thesis shows that the doctrine of justification by faith is the real clue to the understanding of John Wesley's theology and that his doctrine of sanctification, or Christian perfection, is but its derivative. The thesis compares and contrasts his thought with that of the great Protestant Reformers of the sixteenth century and shows how he harmonized, in a sense, their basic tenets with the faith of the Church of England and the Catholic tradition.

66. (HRT STH) CARLSON, Edgar Magnus. *The Interpretation of Luther in Modern Swedish Theology.* University of Chicago, 1944. Published as *The Re-Interpretation of Luther,* Westminster Press, Philadelphia, 1946.

The thesis is an analysis of Swedish Luther research since the beginning of the present century, with a particular view to identifying the distinctive features of the pattern of interpretation that has developed in Sweden as compared with other historic interpretations. In developing this analysis, the distinctive character of the Swedish Reformation is also set forth. The published thesis eliminates a chapter containing the detailed comparison between the Swedish pattern of interpretation and five modern German interpretations.

67. (HRI) CARSON, Paul Emerson. *The Synodical Colleges of the United Presbyterian Church of North America.* University of Pittsburgh, 1941. Abstracts published in *University of Pittsburgh Bulletin,* vol. 38, no. 2, p. 52; and by the International Council of Religious Education, 1941, no. 9.

The United Presbyterian Church was organized in 1858; the Education Board, formed in 1859, helps financially, but is advisory. The problem was to trace the history of the Board and study the 26 actual or proposed institutional connections. Eight colleges were closely allied but either died or connection was broken; two institutions died after some years of service; eleven were contemplated, but never completed; five, under control of different synods, are in existence today: Muskingum, founded 1837 (under denomination 1877) in New Concord, Ohio; Westminster, founded 1852, in New Wilmington, Pennsylvania; Monmouth, 1856 as college, in Monmouth, Illinois; Tarkio, founded 1883 (church control 1884) in Tarkio, Missouri; Sterling, founded 1887, Sterling, Kansas. Except Muskingum, "all began as co-educational institutions." All "started as liberal arts institutions. . . . Other than liberal arts work is included today." Original aim of "preparing

young men for the ministry" now includes all fields. Included is comprehensive statistical data for five colleges from their founding. The value of long presidencies is shown. Financial problems were increasing. Originally frowned upon, fraternities and sororities are permitted in four institutions, with the first sorority on national basis founded in one of them. A greater denominational pride in all the colleges is needed.

68. (HRI M) CARTER, Alfred. *The Life and Labors of the Rev. Robert Terrill Rundle, Pioneer Missionary to the Saskatchewan.* Boston University, 1952. Abstract published by Boston University.

The purpose of the thesis is to set forth the importance and significance of the work of the Rev. Robert Terrill Rundle, pioneer missionary to the Saskatchewan, Canada (1840-1848). It covers the religious and political life of Western Canada, Rundle's work with both the Indian tribes and the white people, and also Rundle's educational contribution to the Indian tribes of the Stonies, Assiniboins, Blackfeet and Crees.

69. (HRT STH) CHARLESWORTH, Arthur Riggs. *The Theology of John Milton: Heretical Elements in the Theology of John Milton.* Drew University, 1946.

The heresy that is rather artfully concealed in the epic of the English language, *Paradise Lost,* is boldly stated in the theological treatise, *De Doctrina Christiana.* Since both works, the epic and the treatise, were in the process of formulation over the same period of time, the treatise serves as a body of theological interpretation for the epic. The heresy that is discovered in *Paradise Lost* puts into a new and unacceptable position theologically the epic of the English language as a sound document of Protestant theology. The thesis leads to the following conclusion. Milton was first of all a Puritan in his own right, then a Presbyterian, and finally a defender of the cause of liberty. This witness of Milton is progressive in the fact that his own pride and will were of such proportions that the restrictions of the Puritans, and by contrast, the more generous bounds of Presbyterianism, were alike too inhibitive for so liberal a mind. We therefore see Milton involved in the progressive movement toward liberalism. In this sense, he was a man of the Renaissance, in literature and theology. He helped to open the way for the liberalism of the eighteenth century Enlightenment.

70. (HRI) CHEESEBRO, Roy Alan. *The Preaching of Charles G. Finney.* Yale University, 1948.

In recording the history of religion in the United States, there are some considerable gaps, particularly in the nineteenth century. One of these is

the work of Charles G. Finney in relation to revivals and social movements of his time. Finney's special emphasis in his preaching accounted for an extraordinary amount of religious interest and for some very significant results in social reform and activity.

71. (PR) CHERBONNIER, Edmond LaBeaume. *Freedom and Time—A Study in Some Recent Contributions to the Problem.* Columbia University, 1951. MF: University Microfilms.

The fact of human freedom having found so little place in most philosophies, and even theologies, a study was made of three recent philosophers who have laid special emphasis upon it: Bergson, Berdyaev, and Heidegger. Particular attention was paid to the way in which each thinker related freedom to time. For on the one hand, since it involves action, freedom necessarily entails time; but on the other hand, if one attempts to conceive it in terms of time alone, then the result is not freedom, but merely either determinism or indeterminism. This analysis is borne out in the examination of the three philosophers, all of whom follow their predecessors in tending to conceive freedom either as a spontaneous release of energy (indeterminism) or as the recognition of necessity (determinism). Although these two versions of "freedom" appear mutually exclusive, nevertheless both are found in varying proportions in the thought of all three—possibly because each version is likewise recognized as inadequate. Of the three, only Berdyaev makes the occasional but definite suggestion that in order to arrive at a third alternative which does justice to the datum of human freedom, it is necessary to postulate something uncommon in the history of philosophy: a point of intersection of eternity and time.

72. (RE HRI) CHEVILLE, Roy Arthur. *The Role of Religious Education in the Accommodation of a Sect.* University of Chicago, 1942. Abstract published by the Herald Publishing House, Independence, Missouri, under title "The Latter Day Saints and Their Changing Relationship to the Social Order."

The dissertation was an examination of the inner life of the sect after the passing of the first generations. The study posited the idea that a chief index of this transition is the program of religious education. Such a program indicates both the group's social relationship and its conception of this relationship. The group studied was the Reorganized Church of Jesus Christ of Latter Day Saints. The Latter Day Saint movement arose just before 1830. Interruptions through temporary disruptions and subsequent rehabilitations have entered, but accommodations to the larger society have been going on. The group must now achieve through internal development the group unity once brought about through external pressures. The history of religious education

indicates the development in the group's conception of their role in society, their tensions and growing points in their theology and program, their educational endeavors to cultivate loyalty to the fundamentals of the movement. The development of the educational program is continuing: the study cannot be closed. It was assumed that a fairly intimate participation in the life of the group was necessary to procure the data and to catch the genius of the movement.

73. (PR) CHRISTIAN, William Armistead. *Whitehead's Organic Pluralism.* Yale University, 1942. Abstract published in *The Review of Metaphysics,* II, no. 7 (March 1949), pp. 45-75: as "The Mutual Exclusiveness of Whitehead's Actual Occasions."

Problem: a critical analysis of Whitehead's accounts of how an actual occasion transcends (is other than) other actual occasions, and how an actual occasion is immanent in (present in) other actual occasions. Results: (1) Transcendence is specifiable by novelty and exclusiveness. An occasion is a novel unity of experience, and excludes the immediacy of any other occasion. Immediate feelings are not literally transferred. Derivatively, the regions of any two occasions are non-overlapping. Whitehead revises rather than rejects the notion of substance. To explain the unity and exclusiveness of the occasion, derivation of subjective aim from God is required. (2) Immanence depends on causal objectification and the crucial "mechanism" is conformity of subjective form. "Repetition" and "re-enaction" are more exact expressions than "flow of feeling." God is required as ontological ground of the givenness of the past. The world is not an organism in the same sense as an occasion is. (3) Occasions are "derived" from God (pluralism in jeopardy) but a minimal meaning for their individuality as reals remains. But Whitehead's dominant religious intuition is of the unity of all things in God.

74. (B) CHRISTIE, Marion Francis. *The Reign of Solomon in the Light of Biblical and Archaeological Data.* Vanderbilt University, 1952. MF: University Microfilms.

This study examines critically biblical and archaeological data to answer the question: What were the distinctive features of the reign of Solomon and what bases do these features offer for his reputation? Literary analysis of I Kings 1-11 reveals four editorial strata, and it also reveals eight separate sources used by the original Deuteronomic redactor. Archaeology indicates (1) that Solomon borrowed much of his governmental organization from other nations, (2) that much of the previous discussions of the divisions of the nation are not accurate, (3) that the biblical records regarding Solomon's building and economic enterprises are probably reserved. Other conclusions are: Solomon's international relations were grandly conceived, but of small lasting good to his people. In light of conceptions of kingship in the Ancient

Near East, it is apparent that Solomon regarded himself as a grand monarch and special agent of Yahweh. Biblical and extra-biblical traditions reveal favorable and unfavorable reactions to Solomon, who, in the light of this study, appears to have been a vain and selfish despot.

75. (EC HRI) CHRISTY, Wayne H. *The United Presbyterian Church and Church Union.* University of Pittsburgh, 1947.

Written during union negotiations between the United Presbyterian and Reformed Church in America, this thesis proposed to throw some light on current efforts at union by studying previous negotiations engaged in by the United Presbyterian Church. There was only one successful union effort to study: viz., the union between the Associate and the Associate Reformed Churches which produced the United Presbyterian Church in 1858. Even those negotiations were a partial failure because a third group, the Reformed Presbyterians, had dropped out. Thirteen times between 1858 and 1946 the United Presbyterian Church voted on whether to enter organic union with another church. Between 1858 and 1908 the United Presbyterian Church voted favorably toward union in nine out of ten cases. The favorable votes were negated by lack of interest on the part of the Reformed Presbyterian Church, the Associate Reformed Synod of the South, and the Holland Christian Reformed Church. Between 1908 and 1946 the United Presbyterian Church voted twice against union with the Presbyterian Church, U.S.A., twice against union with the Presbyterian Church, U.S., and once against Pan-Presbyterian Union. The thesis reveals theological and non-theological barriers that helped to prevent union, in the hope that churches may avoid them in the future.

76. (RE HRT) COLLOMS, Lester Hubert. *Wilbur Fisk Tillett, Theologian and Educator.* Duke University, 1942. Published by The Cloister Press, Anniston, Alabama.

Problem: The problem of this study was to determine the scope of the leadership of Wilbur Fisk Tillett as a Christian educator, and to ascertain the essential qualities of his thought as a teacher and writer. The method of approach in the examination of primary sources was both chronological and topical. Findings: (1) Tillett (1854-1936) was a teacher and administrator at Vanderbilt University for fifty-four years (1882-1936). As Dean of the Biblical Department for thirty-three years (1886-1919), he determined its course of development. He pioneered in theological education in the former Methodist Episcopal Church, South. When that denomination relinquished its rights in the control of Vanderbilt University in 1914, Tillett and his colleagues reorganized the Biblical Department as a non-sectarian School of Religion. (2) Tillett exerted a wide influence in his time through his extensive writings. (3) After 1900 Tillett's writings reveal the influence of the new scientific and

religious thought, especially in his interpretation of the Bible, God, and in the application of Christian ethics to social problems. (4) Tillett made his greatest contribution as a teacher of Christian doctrine. Although he called himself a liberal he remained conservative in some areas of Christian thought.

77. (B) CONNICK, C. Milo. *The Alleged Anti-Jewish Character of the Fourth Gospel.* Boston University, 1944. Portion published in the *Journal of Biblical Literature,* vol. LXVII, part II (1948).

The Fourth Gospel, it is said, is chief among the New Testament writings which embody an extreme anti-Jewish spirit. An examination of the seventy references to the Jews in the Fourth Gospel reveals that (1) the Jews did not consistently reflect any one attitude toward Jesus and his work. (2) Since some of the Jews are described as friendly and others as hostile toward Jesus and his work, the Fourth Gospel cannot be said to be unqualifiedly anti-Jewish. (3) The activity of the Jews who were hostile toward Jesus was confined to Jerusalem and its vicinity. (4) The hostile Jews may be identified with the chief priests and many of the Pharisees and rulers. (5) The dramatic character of the Fourth Gospel has undeniably affected the portrait of the hostile Jews. Their stupidity serves to enhance the portrait of Jesus. (6) The severity of the portrait of the hostile Jews, furthermore, is mitigated by the strong mind-set of the author of this Gospel. He wrote to persuade his readers that "Jesus is the Christ, the Son of God." Every chapter is permeated with this conviction. The hostile Jews are those who do not accept it. (7) Only with the above qualifications may the Fourth Gospel be considered anti-Jewish.

78. (B) CONRAD, Theodore Emanuel. *The Seymour Gospels.* University of Chicago, 1942. Published by the Augustana Book Concern.

The Seymour Gospels, a Greek manuscript of Matthew and Mark, the possession of Mrs. Clara Seymour St. John of Wallingford, Conn., now in the Yale Library, was made available for study by students at the University of Chicago. The problem of the thesis related to the dating of the MS, the delineation of its history, and the identification of its text. A four-fold evidence (comparison with dated minuscules), the application of the principle announced by Colwell in the Appendix of Vol. 1 of the *Four Gospels of Karahissar,* the quality of the marginal equipment, and art characteristics of an illuminated heading and an evangelist portrait, pointed to the year 1000 (plus or minus) as its date of copying. The history of the MS can be known with certainty only from 1902 on. The text of the Seymour Gospels classifies as Syrian (to use the Westcott and Hort nomenclature) and of the K^1 text type (to use the von Soden classifications). A change in textual quality is noticeable in Mark 12:28–16:20, due to textual influences of an Iota-phi-alpha type.

79. (PS&R RE) COTNER, John Henry. *An Evaluation of the Academic Status and the Methodological and Ideological Orientation of the Psychology of Religion and Pastoral Counseling in American Seminaries.* University of Southern California, 1952.

The purpose of this study was (1) to explore the academic status of the psychology of religion and pastoral counseling courses in the seminaries, (2) to attempt to discover the methodological orientation of these courses, and (3) to explore the ideological orientation of the professors in an endeavor to discover probable trends in emphases in this field. The questionnaire method of research was used. Identical blanks containing 31 questions were sent to the professors of each course. The seminaries studied included only the 107 accredited and associate members of the American Association of Theological Schools. A total response of 78 (76.79%) was obtained to the questionnaire. Of the 107 seminaries, 70 (65.79%) offer a course or courses in psychology of religion and 100 (93.46%) offer pastoral counseling courses. A growing concern for a clinical methodology and a psychodynamic interpretation of religion was reflected by the appearance in the curricula of supervised clinical training, field work, practicums, and internships. A tendency toward a "developmental" emphasis in the teaching methodology, which focuses primarily on student interests rather than prescribed subject matter, was also discovered. Approximately 50% of the seminaries, it was found, consider psychology of religion and pastoral counseling as core courses in the curriculum.

80. (HRI SOC&R) CULVER, Dwight Wendell. *Negro Segregation in the Contemporary Methodist Church.* Yale University, 1948. Portions published in the *Christian Century,* April 14 & 21, 1948.

The thesis is a description of the policies and practices of the Methodist Church with regard to Negro segregation, based on historical method, interviews, and observational field work. The official position of the Methodist Church is compared with the opinions of representative Methodists. Five hundred ministers and superintendents show a conflict in valuations, an opportunity valuation opposing the valuation of integration. A brief historical survey includes the early development of Negro segregation in Methodism, the controversy over the status of the Negro in Methodist unification and the arguments for and against the Central Jurisdiction, the separate administrative division for Negroes established at unification in 1939. The ecclesiastical structure is analyzed in terms of the opportunity provided by a separate Negro jurisdiction and of the disadvantages resulting from such segregation. Interracial contacts in the local community are described, and experiments in cooperation are reported. The policies and practices of Methodist institutions are charted from questionnaires to colleges, hospitals, homes, and other church-related organizations. In its continual struggle with the problem of Negro segregation, the largest Protestant denomination in the United States

is seen to have developed its own peculiar adaptations to segregationist demands. A practical program for achieving fuller integration is suggested.

81. (PR) CUSHMAN, Robert Earl. *Not-Being and the Problem of Evil in Plato.* Yale University, 1942. MS available with author's permission from Yale University Library.

The thesis is a study of Plato's physical theory and its relation to evil considered in so far as it has, in Plato's thought, a metaphysical basis.

82. (B) DAVIS, Wesley Clifton. *The Epistle to the Ephesians: A Comparative Study.* Yale University, 1943.

An attempt is made in this study to throw light on the question of authorship. After an introductory chapter, dealing with the then-current religious conditions in the Mediterranean, the theology of Ephesians is analyzed and its basic concepts systematically arranged for the purpose of comparison. Then, beginning with Colossians, all the other systems of theology in the New Testament (as well as several closely-related extra-biblical systems) are similarly analyzed. After the theology of Ephesians is compared, point by point, with these other systems the conclusion is reached that Ephesians has more in common with the Johannine school of thought than with the Pauline.

83. (PS&R) DAWSON, Eugene Ellsworth. *The Religious Implications of Jung's Psychology.* Boston University, 1949. Abstract published by Boston University.

The psychological approach which Jung represents is unique in that it places a special emphasis upon the place of religion in personality dynamics. An increased interest in certain psychological circles with respect to the related aspects of psychology and religion make this an opportune time to give attention to Jungian psychology. Conclusions: (1) Jung has made a significant contribution in showing a need for psychology in religion. (2) Jung has challenged religious leaders to discover better ways into the depth and power of Christianity as far as personality development is concerned. (3) Analytical psychology has confronted Protestantism with the challenge to take advantage of its unique position in coping with man's spiritual dilemma. (4) Jung has further demonstrated the contribution which religion may make to psychology, in that man's psyche is essentially of a spiritual nature. (5) The place of the unconscious in personality dynamics has taken on greater significance. (6) The contention that there are common factors basically inherent in humanity offers encouragement that once we gain more insight into the activities of the unconscious we shall be able to realize more amiable human relations.

(7) An eclectic approach to personality problems is still desirable in that no one psychotherapeutic approach is consistently convincing and effective. (8) More research is needed into the permanent effectiveness of Jung's therapeutic measures.

84. (M HRI) DE BILIO, Francis D. *Protestant Mission Work Among Italians in Boston.* Boston University, 1949. Abstract published by Boston University.

The Protestant missionary enterprise to the Italians began in 1890. Its early history is reminiscent of "store front" missions. As the Italian colonies grew, the Methodists, Congregationalists, Episcopalians, Baptists and Lutherans engaged in the mission of proselytizing and converting the Italian immigrant and his family by serving their temporal needs in the strange newly adopted land. The Methodists played the most auspicious role in this drama and had the most conspicuous failure. There has been no "impressive minority" won to Protestantism after over fifty years of Protestant endeavor. Reasons for failure: the missions generally carried on a ministry of "immediacy." Americanization was arrested due to the solicitous and discriminatory techniques used. Denominational policies and prejudices discouraged young Italo-Americans from going into Italian missions. The Italian people were constantly on the move toward better communities and higher standards of living, but the American churches made no attempt to meet these new people; their inactivity enhanced their insulation from unwanted relationship with their new neighbors. Finally, the field, rife with denominational competition, became financially prohibitive and self-destructive. The Italians became an "overchurched minority" without any future. For Protestantism, any advance in Boston must reckon with the Italian people, the approach based on sound sociological foundations.

85. (B) DECKER, Ralph Winfield. *The First Christian Pentecost.* Boston University, 1941. Abstract published by Boston University.

Pentecost was a decisive day in the history of Christianity. The present study is an attempt to discover that in the event which gave it such importance and to ascertain its place in and influence upon the Christian movement. Existing treatments have left the problem unsolved because they have dealt with secondary events and results. It is the thesis of this study that Pentecost was a Jesus event. The relationship of Jesus to the Pentecost experience is shown in the circumstances under which it came, the participants in it, Peter's explanation of it, and the subsequent results in the activities of the early Christians. Pentecost was the realization, on the part of Jesus' followers, that Jesus was still present with them. He could not be seen nor touched. Yet they felt him in their midst and found that they had readier access to him

than ever before. Faced with the problem of how he could thus be present, they answered that he was present in spirit. This has been the continuing answer of Christianity, the spiritual presence of Jesus. Thus, Pentecost was the first realization by the disciples that Jesus was with them in spirit.

86. (B STH)DENTAN, Robert Claude. *The History, Nature, and Method of Old Testament Theology*. Yale University, 1946. Published in abridged form as *Preface to Old Testament Theology*, Yale University Press, New Haven, Conn., 1950.

The essay attempts to arrive at a satisfactory definition of the nature of Old Testament theology as one of the branches of the theological curriculum. The first two-thirds of the work consist of a history of the subject from its first appearance as a distinct theological discipline in the late eighteenth century to the present day. The last third states certain conclusions which seem inescapable on the basis of this history and of the practical utility of the discipline for today: Old Testament theology is an endeavor to formulate a synoptic and systematic view of Old Testament religion, dealing with its structure rather than with its history. It has no special theological "method" of its own, but works within the general framework of the historical sciences, although it demands sympathy, insight and inner participation from the student. It is of great importance as providing a final synthesis of the conclusions of the various Old Testament disciplines, provides an essential background for the study of the New Testament and Christian dogmatic theology and is a direct source of inspiration for preaching and Christian living.

87. (RE PS&R) DE WIRE, Harry Albert. *A Theory of Group Technic in Christian Education*. Boston University, 1951. Abstract published privately.

A study of contemporary nondirective and permissive theories in interview and group therapy formed the foundation for the structure of the learning group in the church. It was found that the leader, the learner, and the curriculum in Christian education form a voluntary association which may interact to provide personality growth. The heritage of the church provides the curriculum which, in itself, is dynamic, and whose factors represent mature value norms with which the members of the group can relate themselves and test their attitudes and levels of emotional maturity. The leader, the learner, and the curriculum are all *personality factors* in the dynamic learning group. This *personality-centered* group makes use of the findings of non-directive and client-centered technics, but lays the foundation for the educational enterprise upon personality as it is found not only in the group members, but in the heritage of Christianity.

88. (HRT STH) DILLENBERGER, John. *The Idea of the Hidden God from Ritschl to Barth with Reference to the Understanding of Luther's "Deus Absconditus" and to the Significance of This Concept for Contemporary Theological Thinking.* Columbia University, 1948. Published by the Muhlenberg Press, Philadelphia, as *God Hidden and Revealed,* 1953.

The central problem is "On what theological basis is the change in recent religious thinking to be understood?" Ritschl stressed revelation as much as Barth; Otto stressed God's otherness as much as Barth. The revival of contemporary theology can be attributed only to a fresh appraisal of the conjunction of hiddenness and revelation. From Ritschl to Barth there is a continual wrestling with Luther's *Deus Absconditus,* and this is not unrelated to a renewed understanding of revelation. The togetherness of hiddenness and revelation also provides a fresh approach to many theological problems such as predestination, the wrath of God, etc. In many ways, hiddenness and revelation also provide a more adequate terminology than revelation and reason, transcendence and immanence.

89. (HRT) DIRKS, John Edward. *The Critical Theology of Theodore Parker.* Columbia University, 1947. Published by the Columbia University Press, New York, 1948.

This study is an account of Theodore Parker's career as a student of critical theology and philosophy of religion, designed to expose his basic philosophical ideas, his characteristic methods in biblical and historical criticism, his examination of the basis of religious truth, and his formation of an "educated theology." Because these are generally held to be central features in his thought, they were used to shed light on his relation to the "transcendentalist temper" in general and to Ralph Waldo Emerson in particular. The conclusions reached were primarily two: (1) Parker's "transcendentalism" was more closely related to the Enlightenment than it was to Romanticism; and (2) Emerson and Parker were contrasting figures, especially in their treatments of human nature, their views of history, and the validity of the "universals" given to man as his basic ideas.

90. (HRI SOC&R) DOHRMAN, H. Theodore. *"Mankind United," a Modern Cult of California.* Harvard University, 1949. Available (restricted circulation): Harvard University Library.

Mankind United, a socio-economic-religious cult that flourished in California in the late 1930s and the 1940s, is here made a case study of a modern cult. Using the products of several years of field study, the author constructs an ideal type of cult organism and then examines its elements—i.e., the cult

prophet, the cult individual, the literature, the communal discipline, the myth, the sect community, cult finance, doctrine and dogma, and "relations with the world"—as integral parts of Mankind United and as abstracted subtypes characteristic of modern California cultism.

91. (PS&R) DREGER, Ralph Mason. *Some Personality Correlates of Religious Attitudes as Determined by Projective Techniques.* University of Southern California, 1950. Abstracts published by *Psychological Monographs; Abstracts of Doctoral Dissertations in Religious Education,* 1949-50; University of Southern California.

The purpose of this study was to compare religious liberal and religious conservative persons in respect to selected factors of maturity by means of projective personality tests. It was hypothesized that liberals would be more mature in most of these factors. Only specific measurable aspects of maturity in general were utilized for hypotheses and conclusions. Four hundred and ninety persons from 21 liberal, conservative, and mixed churches in two Southern California cities were given the Salvation Opinionaire, a religious attitude test. Thirty persons from the conservative and thirty from the liberal modal class-intervals were selected; half male, half female. The sixty subjects were tested for personality factors by means of the Rosenzweig P-F. Study, the Rorschach Ink Blot Test, and the Thematic Apperception Test. The general hypothesis that religious liberals are more emotionally mature than religious conservatives was rejected. So too were the specific hypotheses that conservatives are possessed of more rigid personality structure, that different types of emotional control are found in each group, that conservatives are more guilt ridden than liberals, and that liberals tend to gloss over aggression-provoking situations more than conservatives. Accepted was the hypothesis that a greater need for dependence is found among conservatives.

92. (PR HRT) DUCE, Leonard Arthur. *The Knowledge of God in Neo-Thomism as Represented by Pere Reginaldo Garrigou-LaGrange.* Yale University, 1946.

The purpose of the thesis was to analyze the religious epistemology of Neo-Thomism, particularly as this was set forth by R. Garrigou-LaGrange, with a view to showing wherein Neo-Thomism accorded with and differed from its historical sources, Aristotle and Thomas Aquinas. The general historical line of development from Aquinas to the various contemporary expressions of Thomism are set forth. Against this background the religious epistemology of Garrigou-LaGrange was analyzed in detail. Both natural and supernatural kinds of knowledge on their various levels were set forth and their relations delineated. The basic conclusions of the thesis were: (1) That although dressed in modern terminology, Neo-Thomistic religious episte-

mology fails to meet the serious problems that have been raised by the advent of modern empiricism, the scientific method, and the analysis of religious experience. (2) In spite of serious rationalistic efforts by Garrigou-LaGrange, Maritain, and others, the duality of reason and faith, or natural and supernatural knowledge, is not overcome. The relation of the knowledge of God to all other kinds of knowledge remains artificial. (3) The basic Aristotelian Thomistic concepts need not merely analytic extension, but also critical analysis and revision, if their valid insights are to be retained and incorporated into a contemporary account of "the knowledge of God."

93. (PR) DULMAGE, Horace Anson. *An Analysis of the Initial Data for Inquiry Concerning God.* University of Chicago, 1951. MF: University of Chicago Library.

The initial data for religious knowledge on the original, primary or elemental components of experience which underlie, and give significance to, any intellectual interpretation, are qualities or "feelings." The approach adopted is mainly philosophical, though with the recognition that historical analysis must be taken into account and that religious insights may not be exhaustively described by means of metaphysical categories. Contextualism is taken as the most fruitful perspective because quality is here fundamental. Within this perspective, however, two lines of analysis are followed as marked out by H. N. Weiman and A. N. Whitehead. The latter, though much more speculative and synthetic, is taken as basically contextualistic with its primary notion of "feeling." These two views are compared and contrasted throughout with a consideration of their relative merits and adequacy. A detailed description is given of the nature of value and the concept of God with special attention to the problem of God as concrete and as physical cause. The initial data consist partly in feelings of self-valuation and in qualities of community but basically in the qualitative experiences of God, the source of all value, especially as operating for the increase of value in efficient as well as final causation.

94. (HRI PR) DUNKELBERGER, Harold Aberley. *Symbols in the Service: A Study of Symbolic Functions of Liturgy in American Lutheranism.* Columbia University, 1950. MF: University Microfilms.

Liturgy furnishes an important area in which to observe the function of many types of religious symbols. The Common Service of the Lutheran Church in America is here studied for suggestions as to symbol operation in a central cultus ritual. The concern is primarily with how these symbols work in their context. Effort is made to define the liturgical symbol and then to illustrate how it participates in the power of what it symbolizes. This participation is developed both from its structural and functional makeup. Thus the symbol

shows itself to be living and dynamic. The Common Service as a unity, in its principal parts, and in its process of compilation and generation, is investigated. Generalizations suggested by this inductive study are: (1) Primary sancta of a cultus, more often than not, function symbolically. (2) The shift from a visual to a verbal emphasis in Protestant liturgy has weakened the dynamic hold of most liturgical symbols upon worshipers. (3) The symbol must be evaluated beyond its knowledge dispensing components in its ability to organize and instigate worship and action. (4) While the effort toward greater intelligibility should be pressed, this must not be considered to exhaust overplus factors from noumenal, emotive, or conative sources.

95. (HRT STH) DUNN, Will-Matthis. *The Relevance of the Thomism of Jacques Maritain to the Present Philosophico-Religious Crisis.* Drew University, 1951.

The work contains five parts: (1) "Problematical: The Fact and Character of the Crisis"; (2) "Historical: The Modern Thomist Revival"; (3) "Biographical: The Formative Years of Maritain"; (4) "Critical: The Critical and Constructive Thought of Maritain"; (5) "Conclusion: The Relevance of the Thomism of Maritain to the Present Crisis." The first part marshals evidence that the present crisis of the human spirit results from an excessive rationalism's pretension to being the final interpreter of man's total life. The next three parts particularize the problem: (a) the crisis is revealed in the rationalistic system of Thomism; (b) is brought to sharp focus in the life and writings of Maritain; and (c) the manifold aspects of Maritain's interpretation of Thomism in no way significantly change, but, rather, consistently emphasize the system's basic rationalism. The fifth part indicates in what ways Maritain's Thomism fails of any positive contribution to a solution, and, instead, because of its underlying rationalism, serves to aggravate the crisis' complexity by continuing as an integral part of it. Constructively, the work concludes that the Christian faith carries with it its own personalistic metaphysic, having no need of recourse to any rationalistic system whether that of Aristotelian Thomism or any other.

96. (HRT PR) DURFEE, Harold Allen. *The Theologies of the American Social Gospel.* Columbia University, 1951. MF: University Microfilms.

The thesis is an analysis of theological and philosophical presuppositions of the American Social Gospel. It attempts to indicate the unity and diversity of theological positions within the movement. The Social Gospel is understood as the reaction of a group of American evangelical Protestants to the problems presented by the industrial revolution. Movements in the background of the Social Gospel included Sectarianism, Calvinism, the Enlighten-

ment, and English Christian Socialism. The thesis analyzes the theologies of Americans who anticipated the Social Gospel writers, then gives an analysis of the doctrines of God, Man, the Christ, and the Kingdom of God as these doctrines were understood by leading representatives of the Social Gospel. The movement is viewed as a strong expression of Idealistic philosophy, although an anti-metaphysical tendency appears in many places. A part of this Idealism was a confrontation with the problem of interpreting process in theistic terms. Thus the movement appears as one of the first attempts in American Protestantism to face the problems of the philosophy of process and change, and to give an idealistic version of evolution and history. In this way emphasis was placed upon the significance of the social realities of this world for the interpretation of Christian theology and philosophy.

97. (STH) DYKSTRA, D. Ivan. *The Lordship of God in the Theology of Karl Barth.* Yale University, 1945.

The objective revelation of God in his incarnate Son Jesus Christ is the starting point for the theology of Karl Barth. The meaning of this revelation is that this God, thus concretely revealed, is the Lord, and as such is undetermined by anything standing outside himself. The summary of the meaning of the divine Lordship may also be given in terms of the divine freedom, defined as God's *self*-determination and his self-*determination.* This doctrine of the Lordship of God determines Barth's doctrine of man, of revelation or religious knowledge, and of the church and Scriptures.

98. (C&R HRT) EAKIN, Eugene Kenneth. *Recent Trends in Preaching: an Analysis of Sermons in the* Homiletic Review *and the* Christian Century Pulpit, *1890-1940, in the Light of Recent Homiletical Teaching.* University of Pittsburgh, 1945. Abstract published by the University of Pittsburgh.

This study of sermons published in the *Homiletic Review* from 1890 to 1929, and in the *Christian Century Pulpit* from its initial issue in 1929 to 1940, seeks to reveal trends in recent representative preaching which may prove helpful to ministers in their efforts to attain effectiveness in the pulpit. The trends discovered relate to three basic quests: the search for a vital message, for an effective stating of it, and for means to secure attention to the message. According to this study, authoritarianism in preaching has declined in recent years as doctrinal preaching has given way increasingly to sermons applied to the problems of contemporary living; sermons have tended to have an inductive construction with a life-situation approach more frequently than formerly; and the sermon-title has been considered more essential than it once was and a technique in its construction has been developing, making it suitable for church advertising calculated to encourage attendance at preaching services.

99. (RE) EBERHARDT, Charles Richard. *The Theological Significance of the Teaching of the English Bible.* Drew University, 1947. Published as *The Bible in the Making of Ministers,* Association Press, New York, N. Y.

The thesis attempted to examine the quite extraordinary phenomenon of a theological environment (our contemporary one) within which students are unable to understand the meaning of the word *hermeneutics* and are therefore unaware of the exacting, interpretive science for which it is the signification. The rehabilitation of the science, it is here claimed, and its return to the curriculum of the theological seminary as a vigorous and relevant course in English Bible, is crucial.

100. (E) EDMONDS, Edwin Richardson. *The Principle of Social Correlation in the Social Ethics of Francis Greenwood Peabody.* Boston University, 1949.

The problem is that of the basis, nature, and role of the principle of social correlation as found in the writings of Francis Greenwood Peabody. Its solution was sought by means of attempting to determine the factors leading to the formulation of the principle, the ends toward which it was directed, and its place in the writings of its author. The investigation disclosed that the principle of social correlation as developed by Peabody was concerned largely with social reform, and was rooted directly in Christianity. He drew upon two widely separated sources in its formulation: the principle of conservation of physical energy; and the social teachings of Jesus. Peabody was one of the first to apply the principle specifically to social reform with strong implications for the social order in general. This theory was never given a thoroughgoing application, for it was limited largely to a means of justification rather than as a tool of analysis. Yet, the fact remains that it did anticipate to a remarkable degree the later theories of cumulative causation; and was a distinct contribution to social theory.

101. (HRT C&R) EENIGENBURG, Elton Marshall. *The Experience of Divine Anger in Greek Tragedy.* Columbia University, 1949. Published by the Columbia University Press.

This work seeks to determine the use made of the conception of "divine anger" among the Greek tragedians, and thus to determine the significance of this conception for the tragedians' convictions concerning the position of man in the universe. The study revealed that there are as many views of man's position in the universe in Greek tragedy as there are tragedians. Yet there was some fundamental agreement among Aeschylus, Sophocles, and Euripides. For Aeschylus the divine anger served a retributive purpose, but it also served, in his hands, as a moral bridge between the older vindictive theory of divine

punishment and later humanitarian ethics. Sophocles used the idea of divine anger as a useful pedagogical tool. His characters suffer wrath in order to learn the truth about themselves, especially in relation to the gods. With Euripides the divine anger is often a literary device for ridiculing impossible conceptions of deity. At times he also employed the conception of divine wrath as a psychological or biological force, but the idea never held for him the great creative possibilities it had for Aeschylus and Sophocles.

102. (HRI) EISENACH, George John. *Pietism and the Russian Germans in the United States.* University of Chicago, 1945. Published by the Berne Publishers, Berne, Indiana; also published in German by Buchdruckerei Hermann Rathmann, Marburg-Lahn, Germany.

The study is of the origin and development of the religious Brotherhood among the three hundred thousand Russian Germans in the United States. The movement had its origin in Russia among the German colonists along the Volga in the middle of the eighteenth century and was transplanted to these shores in the last quarter of the nineteenth century. It was a lay movement based on the principle of the universal priesthood of believers. Its significance lay primarily in the realm of practical religion. The principal purpose of the movement was the salvation of the individual soul. Herein was to be seen its distinctive feature as an organization and the reason for its existence. The primary organization in the Brotherhood is the local prayer meeting. The unifying focus of the movement is evangelism. Revivals are numerous and localized. For seventy years the activities of the Brotherhood have been carried on in this country with major emphasis upon traditional religious practices. In the main this emphasis is still primary. But slowly and unmistakably the Brotherhood is undergoing changes and modifications from the pressure of surrounding circumstances. As an organization it may die, but the genuine religion it contains, that which is really alive, will never die.

103. (PS&R PTH) EITZEN, David D. *A Quantitative Approach to the Parish Problems of the Christian Minister—Case Studies in the Psychology of Religious Experience.* University of Southern California, 1940.

Inspired by H. A. Murray's concept of "need" this empirical study of one hundred people was planned to get a tentative contemporary index of their personality needs and their opinions as to the part that the Christian message might play in meeting these needs. The interviewees were patients in a general hospital who were listed as members of some protestant church. It was assumed that individuals under varying degrees of stress would reveal personality needs which might otherwise be rationalized and repressed rather successfully. Patients expressed strong feelings ranging from a lament of

physical incapacity to evidence of resentment against people who thwarted their influence as well as a sense of frustration due to subjective conflicting impulses. Twenty-four per cent did not refer to their medical problem but were preoccupied with metaphysical concerns. The one referred to most frequently was, "Why doesn't God answer my prayer?" Thirty per cent accepted reality passively; 22% rebelled against their lot; 22% dealt with adversity creatively; 13% rationalized; 13% worried. Ministerial qualifications requested were in the following order of frequency: "Love people"; "understand the motives of people"; "believe in people"; "faith in God." Subjective judgments of the researcher were correlated with those of five "experts" with an average correlation .67 ± .08.

104. (HRT STH) ELLER, Meredith Freeman. *The Retractationes of Saint Augustine.* Boston University, 1946. Abstract published by Boston University; also in *Church History,* XVIII, no. 3 (Sept., 1949), pp. 172-183.

The project consisted of the translation from Latin to English of the previously untranslated tract of Saint Augustine, the *Retractationes,* together with a critical introduction and notes. One conclusion reached was that no one can understand the Bishop of Hippo without giving proper attention to the *Retractationes,* begun in 427 A.D. when Augustine was 72 years old. Not as interesting as his *Confessiones,* the *Retractationes* shares with the earlier work the author's humility and his deep sincerity. The *Retractationes* is a critical summary of his ninety-three treatises in which he reviews, revises, or corrects (seldom retracts) those passages in his earlier writings which do not exactly synchronize with his later orthodox position.

105. (B) ELLIOTT, Clifford Allen Stewart. *The Lord's Supper in the New Testament.* Columbia University, 1950. MF: University Microfilms.

This thesis deals with the problem of the significance of the Lord's Supper in New Testament times. To provide background for the study, it surveys the abundant literature on the subject. It maintains that, in the New Testament, where the Lord's Supper is referred to in terms of sacrifice, covenant, communion, fellowship or memorial, the central emphasis is always eschatological. The Last Supper of Jesus with his disciples was not a Passover Meal as such, but simply a meal which anticipated a Messianic Meal in the Kingdom, and reunion with the Master there. The relation of the Miraculous Feedings to the Eucharist is implicit in the Synoptics and becomes explicit in the Fourth Gospel, and the reference to the Wilderness Feedings connects it definitely with the eschatological hope of Jewish tradition. The Lord's Supper described in Paul and John shows considerable development compared to the

simple breaking of bread described in Acts, but there is no reason to believe, with Lietzmann, that it is more than a development of the original meal. Hellenistic influence is apparent in the supernatural power attributed to the elements, but the original Hebrew metaphors are retained, and the Passover comparison, together with the reality of the hope of the Second Coming, preserve the eschatological emphasis.

106. (HRT) ENGLAND, Stephen Jackson. *Simon Magus and Simonianism in the First Four Centuries.* Yale University, 1940.

The problems were: (1) relations between sources for Simonianism; (2) relation (if any) of Simonianism to the Samaritan religion; (3) the cultic practices of the Simonians; and (4) the relation of Simonianism to contemporary religious movements. Conclusions: (1) Sources: three groups, (a) Gnostic in character; (b) those showing conflict, and Simon a magician; (c) speculative, showing Simonianism as a religio-philosophical system, with a genuine mystery. (2) Simon was a Samaritan, follower and successor of Dositheus, a Samaritan Messiah, who became a wonder-working itinerant prophet. Stories of his conflict with Peter are largely fanciful, after Acts. (3) Simonianism was originally a Gnostic sect, but not the origin of Gnosticism. It emphasized mystical marriage and ascetic ethic; attracted a female figure by accretion from the Syrian Great Mother; developed into orgiastic cult with libertine ethic. (4) In Hippolytus, Simonianism appears as a speculative system, related to Philo and friendly to Hellenistic Judaism, and proposing an elaborate allegory of the Pentateuch, with deification the ultimate goal. (5) There are several apparently significant parallels between the development of Simonianism and the development of Christianity, as systems.

107. (RE) ESCH, I. Lynd. *The Appreciation of Religious Values in the Public Schools of the United States.* University of Southern California, 1942.

This thesis studies what is being done in our public schools to give growing young people of the first twelve grades an appreciation for the values of religion, and presents some principles upon which a program for this purpose might be based. The basic assumption is that, within procedures of democracy, the efforts to teach religion cannot be permanently successful unless there is first an appreciation of the value of that teaching for life. Some findings: (1) The principle of separation of church and state within our federal Constitution does not in any way forbid the public schools from having a religious atmosphere, nor does it require them to be irreligious. (2) Enacted legislative restrictions, except possibly in a few states, are sufficiently broad to permit the local school authorities to establish almost any program of religious instruction they desire. (3) A wide variety of programs for religious

instruction is now in operation over the country; most of them are subject, rather than experience, centered. (4) An adequate program, as defined in this study, must be based upon: (a) genuine concern over present inadequacies, (b) the highest possible degree of local autonomy, (c) religious information presented where it fits naturally, (d) with an objective approach to all factual materials, and (e) recognition upon the school record for out-of-school religious activities.

108. (C&R HR) ESTEB, Adlai Albert. *The Influence of the Yellow River on the Cultural History of China.* University of Southern California, 1944.

The major problem of this study is to ascertain what has been the influence of the geographic factors of the Yellow River environment upon developing Chinese civilization. There are four groups of findings: (1) The physical features: the location of the Yellow River basin provided the isolation needed to develop an indigenous culture. (2) The economic factors: the rich loess soil was the principal source of much of the wealth of North China. The Yellow River basin has been the key economic area throughout most of China's history. (3) The political history of China involves the struggle of the organized Chinese people within the valley with the enemies without. (4) The psychical influences: Confucius and Laotze, who were born in the Yellow River valley, became the exponents of great ethical and spiritual teachings and are known as the founders of China's two great indigenous religions. This literature has been a strong unifying element in the life of the Chinese race. This seems particularly true of the Yellow River valley, where only one language is spoken—the Mandarin. Throughout the Yellow River basin the literary heritage of the race in written and spoken form has been a part of the cohesive elements that have tended to preserve the cultural unity of the Yellow River civilization.

109. (C&R SOC&R) EVERETT, John Rutherford. *Religion in Economics.* Columbia University, 1945. Published by the Kings Crown Press, New York, 1946.

The thesis attempts to show how religious ideas influenced the formulators of the most potent American economic theory. The three great formulators (Richard T. Ely, John Bates Clark, and Simon Nelson Patten) were studied in the light of their expressed religious and philosophical convictions. The conclusion is that economic theory is a part of general social theory and cannot be understood without considering basic attitudes toward nature, man and God. The work shows that a seemingly non-religious science is shot through with religious assumptions and that many of the "scientific" conclusions are dictated by the original assumptions.

110. (PR) FALK, Heinrich Wilhelm Karl. *Kant's Conception of Eternal Peace and Its Influence During the Nineteenth Century.* University of Southern California, 1952. Abstract published by the University of Southern California.

Kant's conception of eternal peace, which he developed in a number of minor philosophical writings climaxing in his "Essay on Eternal Peace" (1795), represents an integral part of his philosophy of history. His idea of eternal peace was based predominantly on ethical considerations (cf. J. J. Rousseau), but widened to political ones (cf. French Revolution), in order to find ways for a functional social order. Kant came to the conclusion that the goal of the human species, which was intended to be the highest objective of Nature, is a civil world society in which "freedom should prevail under outward laws to the greatest possible degree, joined with irresistible power." Therefore a cosmopolitan ability must be developed in the species. History was for Kant essentially the cognizance of the development of freedom and autonomy in self-legislation, and he remained consistent in placing his philosophy of history within the structure of a moral teleology. In spite of Kant's significant argumentations, his conception of peace was either ignored or forced into the realm of an insoluble problem of expediency, practicability, legislature, or even irrational mysticism during the nineteenth century. For this reason, the "back to Kant" element in all historically oriented thinking about peace appears inescapable.

111. (STH) FEAVER, John Clayton. *Edwards' Concept of God as Redeemer.* Yale University, 1949.

The central task is to show both a remarkable Christocentric and anthropological emphasis implicit in Jonathan Edwards' concept of God as redeemer. The study attempts to establish this thesis through a consideration of a dual development in his thought, one of which is called "traditionalistic" and the other "liberalistic." Certain tensions develop between these which illustrate the thesis. The principal ones are (1) between the notions of man's insufficiency and his ability, (2) between the ideas of God's sovereignty and holiness, and (3) between the concepts of Christ as the satisfaction of God's wrath and as the beauty and holiness of God diffused in the world seeking to unite all men with God in such relations as will assure endless spiritual growth. In this study Edwards emerges as one in whose thought there appears a very powerful and productive tension. Edwards does not resolve this tension. In fact, he thinks that man alone cannot do so. But he cannot neglect either motif. They stand within his thought as complementaries finally reconciled in God, and in the total range of his thought they make for a major Christocentric and anthropological emphasis.

112. (HRI) FEVOLD, Eugene Lysne. *The History of Norwegian-American Lutheranism, 1870-1890.* University of Chicago, 1951.

This thesis is a historical study of Norwegian-American Lutheranism during the critical period 1870 to 1890. A brief review of Norwegian backgrounds, of the development of the nineteenth century movement of migration from Norway to America, and of the history of Norwegian-American Lutheranism prior to 1870, introduces the study and accounts for the existence of the several separate church bodies to be considered. Each of the Norwegian Lutheran synods to be found in America at that time is then characterized and its history during the period is briefly considered. Two themes, or motifs, are particularly prominent in the period, namely, "controversy" and "union." The more important controversies are analyzed, with two receiving most attention, one of which was an inter-synodical controversy centering chiefly about the doctrines of absolution and justification, the other being an intra-synodical controversy involving the doctrines of election and conversion. At the same time there were powerful forces working towards the union of Norwegian-American Lutherans, and in 1890 an important, if not inclusive, union of synods occurred. This is also a period of remarkable growth for the Norwegian-American Lutheran churches and of a very considerable development of organized synodical activities.

113. (HRI RE) FIERMAN, Floyd Sidney. *Efforts toward Reform in American Jewish Education Prior to 1881.* University of Pittsburgh, 1949. Abstract published in *University of Pittsburgh Bulletin,* vol. XLVI, no. 10 (June 1950).

The problem was to determine the principal efforts made prior to 1881 by Jewish newcomers to the American shores, both to preserve their heritage and to adjust to their new environment. Findings and conclusions: (1) Between 1655 and 1824 secular education was taught in Jewish life among the elementary grades; education became a congregational project and not a communal project. (2) Between 1824 and 1870 most of the education changes were accomplished in the wake of liturgical modifications. By 1825 the B'nai Jeshuran Congregation of New York had anticipated the ultimate dominance of the secular public school and limited its own congregational school primarily to religious instruction. Vocational education was given consideration. This period saw the beginning of the Hebrew Sunday School movement and the Talmud Yelodim Institute of Cincinnati. (3) Between 1870 and 1881 the Jewish Day School relinquished its hold on Jewish life and the Sunday School and late afternoon school evolved as the principal religious educational instruments. The Hebrew Union College was organized. Higher education in American Judaism, like that of Christian colonial America, was motivated by the desire for training clergymen. At no time previous to 1870 were there more children in attendance at Jewish parochial schools than there were in attendance at the public schools.

114. (HRT STH) FINCH, William Carrington. *The Descent into Hades: An Exegetical, Historical, and Theological Study.* Drew University, 1940.

The thesis is a study of the sources, the concepts, and the history of the article in the Apostles Creed, "He descended into Hell." The major biblical sources for this creedal statement are examined. The inclusion of the statement in the historic creed is traced. Its place and significance in the history of Christian thought is recorded. From this historical and exegetical study certain conclusions are drawn concerning the validity of the statement, its implication and significance in the history of theology, and its importance in the structure of Christian thought today.

115. (STH HRT) FIRTH, Raymond Holdsworth. *Some Modalistic Conceptions of the Trinity.* Boston University, 1951.

Christian writings of the first and second centuries give ample witness to the religious experience from which the doctrine of the Trinity springs but do not support one view of the Trinity over against another. When speculation on the Trinity did start it resulted in considerable controversy. The Church Councils adopted a view of complete equality of Father, Son, and Holy Spirit, each equal to one another and each equal to the whole. This view is based on an incorrect interpretation of the New Testament and a mistaken conception of substance. It became the accepted or orthodox view, however, and the modalistic view was rejected. In the Enlightenment of the eighteenth century an attempt was made to present a rational and coherent view of the Trinity. Hegel, Schleiermacher, and Ritschl made great contributions to this movement. In modern times A. G. Knudson's personalism has furthered this effort. The historic modalistic conceptions of the Trinity all made progress toward a rational and empirical view but each had difficulties. To be empirically coherent the Trinity must be interpreted as modes or methods of God's revelation of Himself to man. Such a view can be not only rational and empirical but can also preserve the essential nature of the historic teaching.

116. (STH) FISCHER, Robert Harley. *"Propter Christum" in Luther's Early Theology.* Yale University, 1947.

This study inquires how Luther's understanding of Christ developed (to 1518), and particularly, what he meant by salvation "for Christ's sake." Luther's Christology came to essential maturity during his Psalms- and Romans-lectures (1513-16). He used all the traditional categories for Christ's atoning work. A study of the interrelations of these categories, however, shows that his dominant conception was the victory of God through Christ and His cross, in the battle against evil. Christ's suffering is "an altogether divine

work." Then why did Luther retain the traditional concepts of propitiation and satisfaction, etc.? These are not simply relics of his medieval heritage. His dynamic conception of *faith* is the key to this problem. Only faith, not natural reason, knows that God is "pure love"; but likewise, only for faith is God's wrath vital. Since every redeemed Christian is still *peccator* as well as *justus,* God at times appears "exceedingly mutable," even though the Gospel affirms that he is immutable love. In the *propter Christum,* faith continues to provide us with an old "human" figure of propitiation or merit-righteousness, namely Christ's as a support when our imperfect, "veiled" understanding and our wavering will make God appear wrathful.

117. (SOC&R) FISHER, Charles Wesley. *The Development of Morgan Memorial as a Social Institution.* Boston University, 1949. Abstract published by Boston University.

Since 1895, Boston's Morgan Memorial has developed into a large and complicated social institution doing social service work in several different fields and functioning as a church. Its history is traced, noting changes and adaptations and evaluating its attempt to ameliorate social and religious problems. Edgar James Helms founded and directed Morgan Memorial until 1942. The organization was to express confidence in the essential goodness and dignity of men as children of the Father-God and brothers of one another and to provide a vanguard for the progressive reign of the law of love in human affairs. This was to be done through a program of co-operative workshops which has grown into the nation-wide Goodwill Industries, through an interracial Church of All Nations, a day nursery, a home for boys with a special study and guidance center, a settlement for transient men, a youth and children's center, and several other branches. The danger of overspecialization and segmentation is minimized by the cumulative effect its various divisions have on community, families, and persons with whom it has contact. Integrating concepts of the Kingdom of God and personalistic philosophy tend to promote co-operative procedures among its specialized divisions. Impact in the crowded "South End" and trends in administration are evaluated.

118. (C&R) FISHER, Miles Mark. *The Evolution of Slave Songs of the United States.* University of Chicago, 1948. Published by the American Historical Association, Washington, D. C., as *Negro Slave Songs in the United States.*

The prevailing opinion of the music of Negroes discusses it as music or as material of the folk or as proof-texts of this or that theory respecting Negroes. This dissertation examines the first extended collection of slave songs (*Slave Songs of the United States,* New York, 1867), and assigns a time and a place of composition to each song which otherwise seems meaningless.

By this method the Psalms illumine the history of the Jews, and, correspondingly, slave songs tell the story of Negroes. If every Negro song were available, every emotion of Negroes in America would be described. Negro slave songs of the United States are the Negro slaves' history of their enslavement.

119. (HRT) FITZ-GERALD, Aaron Boylan. *The Literary, Political, and Religious Ideas of James Russell Lowell.* Drew University, 1943.

James Russell Lowell exemplifies the New England Renaissance at its best. He approximates the ideal expressed in the term "l'homme universel." The study is based on the belief that he has not been given his due by historians of American literature. The thesis is divided in three parts as indicated in the title. His literary ideas may be designated both classic and romantic. He keeps these two positions in balance as a truly good humanist. His political ideas may be characterized as independent and republican in the larger sense of that word. He was, of course, one of the mainstays of the Abolition Movement. He served as ambassador to the courts of Russia, Spain, and England. His religious ideas may be characterized as Christian in the temperate, classic sense. He was extremely practical and believed that it was the duty of a man of letters and a good citizen to incarnate Christian principles in everyday life, its social and political institutions, etc.

120. (RE) FLINCHBAUGH, James Edward. *The Role of the Pastor with Preschool Children.* Boston University, 1951. Abstract published by Boston University.

The central purpose of this inquiry is to examine the relationships of the pastor of a church with preschool children, in order to define more clearly his role in serving them. The hypothesis is that the pastor has a distinct contribution to make to the growth and development of the young child, before six years of age. Analysis of the dynamics of the interpersonal experiences of children provides the basic norms for investigation. Some conclusions are: (1) Interpersonal experiences of preschool children were found to possess characteristics which lay foundations for maturing religious experiences. (2) The pastor fulfills his role through indirect channels such as: parent education, providing nursery and kindergarten group activities on high standards, and seeking to unite the objectives of parents and the church in guiding the religious nurture of young children. (3) The most significant personal influence with preschool children is in being a friend to children on home calls, in the play yard, at church school, etc. It is especially urgent for the pastor to help children understand religious resources in times of grief and personal crises. (4) Pastors included in this study reveal a need for more education in child psychology and the role of religion with growing children.

121. (HRI SOC&R) FORREST, A. Leland. *A Study of the Development of the Basic Doctrines and Institutional Patterns of a Sect-Type Denomination.* University of Southern California, 1948. Abstract published by University of Southern California.

The problem of the thesis concerns the recurrence of protest religious groups and their development from informal groups centered around one or two leaders to regularly organized churches with clearly defined doctrinal and institutional patterns. One particular group was chosen to illustrate the problem, and as a source of data in studying the stages of development. The group chosen was the Church of God (Anderson, Indiana). This group was concluded to have come from the formless stage of a sect to the settled condition of a sect-type denomination. The elements of accommodation and the areas of protest yet present in the group were seen as evidence for this latter conclusion.

122. (HRI) FREEMAN, Thomas Franklyn. *A Study in the Criteria of Effective Preaching Through an Analysis of the Preaching of Phillips Brooks.* University of Chicago, 1948.

This study, proceeding on the assumption that preaching, like any other art, can be subjected to critical scrutiny and analytical study, attempts through a study of the preaching of Phillips Brooks to begin a type of investigation into the field of preaching that will yield and make available a body of materials and relevant data on the basis of which further studies in norms for preaching will be possible. After analyzing the total preaching situation of Phillips Brooks the writer discovered twelve essential elements of effectiveness, applied these to the contemporary scene indicating crucial areas to which increasing attention needs to be given, and set forth this method for the teaching of homiletics today.

123. (HRI) FRETZ, Joseph Winfield. *Mennonite Mutual Aid: A Contribution Toward the Establishment of a Christian Community.* University of Chicago, 1941. Abstract published by the University of Chicago; other portions of thesis by Bethel College and the Mennonite Central Committee.

Among the religious group of people known as Mennonites, it was observed that there was a wide variety of organized mutual aid as an intricate part of the group's social pattern. The central problem of this thesis was to observe, describe, and interpret the various forms of mutual aid and what significance such social practices had for the development of a Christian community. It was the conclusion of the writer that Mennonite mutual aid was both a cause and a result of religious and social cohesion within the group. The religious premises tended to be based on certain mutual responsibilities and

practices and these mutual practices, on the other hand, tended to enhance traditional religious values and solidify group social practices.

124. (B SOC&R) FREY, George W., Jr. *Aspects of Social Justice in the Old Testament: A Comparative Study of the Old Testament and the Oriental Codes of Law.* Drew University, 1947.

Comparative studies of the oriental codes of law are many, but for the most part point up only the similarities that may be found between non-biblical and the biblical legal codes. It is readily admitted that similarities exist. This thesis, however, seeks to demonstrate that there are also differences. It is presupposed, therefore, that some aspects of Hebrew Law are unique and different, and one of these aspects is the conception of social justice. The study thus surveys the Old Testament laws dealing with women, the family, hired workers and slaves, the *gerim,* the *nokri,* the poor, the fatherless, prisoners of war, criminals, property, and the like, and compares these laws with the laws found in the Code of Hammurabi, in the Assyrian Code, and in the Hittite Code. A comparative study of these laws points up distinctive differences and shows clearly that the idea of social justice has reached a higher development among the Hebrews. Human values have higher place in social living among the Hebrews. A refreshingly pure morality and religiousness pervades Hebrew law and social living. These elements are lacking in the Oriental Codes of Law save for those found in the Old Testament.

125. (RE) FRITCHLEY, Newton Horace. *Present-day Uses of Jesus' Methods of Teaching.* Boston University, 1948. Abstract published by Boston University Graduate School.

Problem: Religious educators, and other people interested in the subject of religious education, have been concerned about the apparent inadequacy and ineffectiveness of religious education in the present-day. How can this situation be remedied? Conclusions: (1) In the church school of the present-day, the teacher can (a) guide the thought of the learner; (b) be creative in his approach to the spirit of the learner; (c) have a creative approach to the mental-physical healing of the learner, and (d) simultaneously, can have a life-centered program for educating his leaders. (2) Through the sermon and worship service, the mind, spirit, body emphases can be made simultaneously with the training of leaders in preaching and worship. (3) The Christian healer—that is, any person who is suffused with the spirit of Jesus, and who sincerely desires to help others—can, by his work of healing, (a) teach through the medium of the body; (b) guide the thoughts of people; (c) teach through the spirit of the person healed; (d) simultaneously, the training of leaders in the work of healing can be accomplished through a life-centered program. That is, in all

three of these areas, Jesus' four methods of teaching can be used more fully in the local church of the present-day.

126. (PR E) FULTON, Robert Brank. *The Problem of Religious Assumptions in the Systems of Adam Smith and Karl Marx.* Yale University, 1943.

The central problem is that of whether there are "religious assumptions" in the systems of Smith and Marx, and if so, of what nature. The word *assumption* is used with its commonly understood meaning of things taken for granted —basic presuppositions that are not proved, merely assumed, either explicitly or implicitly. *Religious* is understood to include both "faith" and "ethics"—that is, both the area having to do with beliefs about the ultimate character of the universe and of man's relation to it, and the area of man's relation to his fellows in view of his beliefs about the universe. Such assumptions are found in both systems and are classified and compared with regard to the concept of order and structure in the universe, the value of men and society, and the ideas of purpose and progress. Also, the historical and theoretical rootage of both systems in the Jewish-Christian tradition is indicated together with the "carry-over" in each case, whether explicit or implicit—with special attention being given to certain early writings of both thinkers. And finally the writer's own opinions are offered with regard to the greater or lesser degree of "break-away" from the Judaco-Christian heritage of both systems and the results.

127. (HRT HRI) GAUSTAD, Edwin Scott. *The Great Awakening in New England, 1741-2.* Brown University, 1951.

New England's Great Awakening began with the arrival in 1740 of the youthful, passionate Anglican clergyman, George Whitefield, who in less than two months spoke with "much Flame, Clearness and Power" (he writes) to tens of thousands in hamlet and in town. The religious upheaval of which he was the immediate provocation arose from an uneasy awareness that the children had diluted or altered the stricter and more personal faith of their fathers. An interest in revived religion had, moreover, been amply demonstrated in the frontier revival along the Connecticut River, occurring in 1734-1735 largely through the influence and example of Jonathan Edwards' Northampton parish. Unlike America's many other so-called "great awakenings," the movement in New England was one massive sweeping revival, not a series of meetings. It recognized no boundaries, social or ecclesiastical, and left no inhabited area untouched. And it ended as suddenly as it began. Its effects, however, were of great duration. The Awakening divided Congregationalism into hostile, recriminating factions, augmented significantly the ranks of New England Baptists, frightened some into a calm and sober Anglicanism, and very nearly wrecked the civil government of Connecticut. With its emphasis on Calvinism, it gave rise to powerful schools of theology in New England.

128. (PR) GEOGHEGAN, William Davidson. *Varieties of Platonism in Contemporary Religious Thought.* Columbia University, 1951. MF: University Microfilms.

The purpose of the dissertation is to examine the quantity and quality of Platonism in the thought of W. R. Inge, P. E. More, A. E. Taylor, William Temple, A. N. Whitehead, and George Santayana. The main problem is this: In what sense is Platonism relevant in contemporary religious thought? If the thought is Platonic, is it really relevant? If it is really relevant, is it genuinely Platonic? Very little authentic Platonism can be found today which is not attenuated or submerged by Christian or Naturalistic thought.

129. (PS&R B) GERBER, Israel Joshua. *A Psychological Approach to the Book of Job.* Boston University, 1950. Published as *The Psychology of the Suffering Mind.* Jonathan David Co., New York, 1951.

The work is a study in the dynamics of despair, utilizing the biblical character Job as its subject. Suffering has a decided effect upon a person's physical and mental well-being. The physical and mental effects of Job's suffering are readily discernible. The study delves into Job's bodily ailments, utilizing the contributions of psychosomatic medicine and, with the help of psychiatry, diagnoses his mental illness. Job is no one particular individual, but is every living soul forever experiencing misfortune. The hostile manner in which Job first met his difficulty is the normal reaction to suffering. His impatience and the doubts he experienced invade the thinking of every person when his world collapses. The means by which Job overcame his difficulties can be an inspiration to meet adversity gallantly. Modern psychiatric treatment is foreshadowed in the Book of Job. The author disagrees with the common contention that Job's friends failed in their mission, but maintains that they helped him considerably. The techniques employed by Job's friends are reviewed in the light of present-day psychotherapeutic principles. The need for greater harmony between both fields is self-evident. The problem is posed, should Job come to life today, what treatment would he be accorded by religious and secular counselors respectively?

130. (PR) GERSTNER, John H., Jr. *Scotch Realism: Kant and Darwin in the Philosophy of James McCosh.* Harvard University, 1945.

Three questions were central in this thesis: What was McCosh's peculiar significance for his own school of Scotch Realism? What position did he take toward Kant? toward Darwin? In relation to Scotch Realism, McCosh: (1) Refined Reid's doctrine of perception; (2) refuted the phenomenal knowledge of Hamilton; (3) restored natural theology; (4) gave a full-orbed doctrine of intuitions; and (5) recognized sin as intellectually significant. In relation to Kant, McCosh: (1) Opposed him on fundamental principles; (2) especially re-

jected the phenomenal theory of knowledge; (3) showed the implicit Idealism or Agnosticism of the Kantian system; and (4) pointed out the discontinuity between the intellectual and moral systems in Kant. In relation to Darwin, McCosh: (1) Was sympathetic when conservatives were generally hostile; (2) tried to support "evolution" by biblical as well as philosophical arguments; (3) stressed the latent theistic features in Darwin, while rejecting his account of morals; (4) brought evolution captive to Christianity by showing that it magnified teleology.

131. (HRI E) GLADDEN, James Walter. *The Methodist Church and the Problem of War and Peace.* University of Pittsburgh, 1946.

In May, 1939, three Methodist denominations of the Protestant faith united to form the largest Protestant denomination in the United States. The liberal social creed which was adopted at the unifying session brought the new church into the public limelight as a "peace church." This union and the official stand that as a church they could not "endorse war or support or participate in it" took place in the spring before the second European war of the twentieth century. Subsequently the war became a world conflict and the nation was embroiled in the struggle. The church began to be tested immediately for its social understanding, purpose, and resolve. This study found that the crisis brought a new situation which demanded new attitudes. The Methodist Church had not had a long enough tradition of non-support and by 1944 officially (the action was bitterly contested) reversed its stand. The new church did make considerable advancement over the stand of the three groups in the first world conflict and its attitude as the second war came to a close showed more basic understanding both of war and of its own make-up. The necessity of an international organization to eliminate war and of peace education was more generally appreciated.

132. (STH PR) GORDH, George Rudolph. *Criticism of Reason in Contemporary Theological Methodology.* University of Chicago, 1941. Abstract published by the University of Chicago.

The treatment of reason in two methodologies was analyzed. Emil Brunner disparaged constructive philosophic use of reason in theology, but he attacked vitalistic and mystical disparagements of reason. Reason was to him of great significance in explicating, testing, and correcting the Christian message. Reason was caught in the contradiction of humanity: man's grandeur as creature; his perversity as sinner. The Lundensians also attacked constructive philosophic use of reason—on positivistic grounds. However they found great help in the analytical and critical use of reason in a theology conceived as the scientific study of the Christian faith with a view to discovering its fundamental motif. A delineation of the character of theology and of the place of

reason in it was essayed from another viewpoint. Theologies were treated as functions of religious groups, all of which have had *collective theologies*. Theologians have contributed to collective theologies through *popular theology* or *philosophical theology*. One possible type of philosophical theology was sketched: its focus, determined by certain modern studies of religion, the philosophy of value; its Christian character determined by a "form" like the Lundensian "motif"; its method, rational empiricism.

133. (STH) GRAVES, Bernard Clifton. *The Proclamation of the Word of God in the Theology of Karl Barth.* Harvard University, 1947.

The problem of the thesis is to evaluate the critical phase of Barth's doctrine of the Word: the Word proclaimed. His theology rests on the identity of the proclamation of the church (sermon and sacrament) with the Word. Conclusions: (1) the co-ordination of proclamation with Jesus and biblical witnesses is internally consistent. (2) Both content and form of proclamation are determined by the master concept of predestination. (3) His idea of predestination is biblical, not Calvinistic. (4) But in his zeal for divine sovereignty he forgets that man is created in, by, and for the Word, and he denies that man has even a passive ability to hear the Word. To be human is to be addressable (!) by the Word of God.

134. (HRT) GREENBAUM, Aaron. *The* Midrash Hagadol *as a Source of Tannaitic Literature.* Yeshiva University, 1945. Abstract published in *Talpioth,* Yeshiva University.

The *Midrash Hagadol* is an anthology of talmudic and midrashic literature of Yemenite origin. The probable date of its composition is the thirteenth century. This section is found in manuscript only, never published. The problem is: Does this anthology contain remnants of early tannaitic literature which are not found in other available sources? The conclusion reached is that the *Midrash Hagadol* does contain such authentic tannaitic passages, making it an important source of unknown literary remains.

135. (HRI) GUTHRIE, Dwight Raymond. *John McMillan, The Apostle of Presbyterianism in the West.* University of Pittsburgh, 1949. Published by the University of Pittsburgh Press, Pittsburgh.

The thesis is a biographical study of John McMillan. McMillan was born at Fagg's Manor of Chester County, Pa. He prepared himself at Fagg's Manor and Pequea Academies as well as the College of New Jersey at Princeton, N.J. In 1775 he visited the Fort Pitt region of Pennsylvania and decided to locate in the West. McMillan became the pastor of the Chartiers and Pigeon Creek churches, serving the latter church 19 years and the former 54 years. He founded several churches and assisted many others through his missionary

zeal. As early as 1780 McMillan established a Latin school in a small one room log cabin on his farm. In 1787 McMillan was the leading figure in a movement to secure a charter for Washington Academy which later became Washington College. In 1791 McMillan was a leading figure in the founding of Canonsburg Academy which later became Jefferson College. He taught and prepared more than 100 students for the ministry in his log cabin college and in Jefferson College at Canonsburg. McMillan was easily the outstanding clergyman in the West in the 1790's and early 1800's. He played an important part in the Whiskey Insurrection as well as the Congressional election of 1794.

136. (PR) HAINES, Wesley Northridge. *The Function of the Factor of God in the Philosophy of William James.* Harvard University, 1949.

The thesis attempts to achieve three general purposes: (1) to indicate how God *functioned* as a *factor* ("doer," not just "idea") in the "isms" characterizing James' philosophy: empiricism, pragmatism, meliorism, pluralism, individualism; (2) to defend James against stereotyped indictments: e.g., anti-intellectualism, subjectionism, "willing to make-believe," "making God in man's image," etc.; (3) to show how much subsequent thought in the philosophy of religion has been impregnated by James' thinking, even though James founded no "school."

137. (PR) HALFTER, William Julius. *The Religious A Priori in the Writings of Professor Ernst Troeltsch and Professor Rudolf Otto.* Yale University, 1941.

The common approach of these scholars to religions is that religion is a "primary" experience, irreducible either to scientific, aesthetic, or moral terms. As a separate field of knowledge it has its own a priori, discoverable through a psychological-epistemological investigation. Troeltsch defines the religious a priori as the rational taken out of the irrational factual. This is done by lifting the epistemological out of the psychological factual data of religion. Its validity is attested only by a recourse to the psychologically accompanying *"Evidenzgefuehl."* The religious a priori will never give knowledge of God's existence. Applied to actualized religion, it will not alone yield the norms of value; there recourse must be had to the psychological-historical. There is no absolute standard. History reveals only relative standards. Otto finds the religious a priori is completely non-rational, is impossible of conceptual formulation, but has in it an immediate knowledge of the object. Psychological data carry the guarantee of their validity for an a priori for religion. He describes the religious a priori with the ideogram "Holy," an awareness that God is. By the law of association of ideas, called "schematization," he tries to bring together the nonrational and the rational. Concepts or ideas give us a rational metaphysical knowledge, that is, knowledge of God.

138. (B) HAMRICK, Emmett Willard. *A New Study of the Ezra Problem.* Duke University, 1951.

This investigation is concerned with the major historical and literary problems which arise from a consideration of the life and work of Ezra. Conclusions: (1) Contrary to the views of C. C. Torrey and G. Hölscher the historicity of Ezra must be affirmed. The view is untenable that the Chronicler either invented the figure of Ezra or composed the Ezra narrative without the use of sources. (2) The Chronicler used an authentic Ezra memoir as a basis for the Ezra stories, although it is not possible to isolate verbatim excerpts from that document. (3) The conclusion of Alben van Hoonacker that Nehemiah came to Jerusalem in the twentieth year of Artaxerxes I and that Ezra followed in the seventh year of Artaxerxes II is best supported by available evidence. (4) There is no valid evidence for the common view that Ezra wrote or promulgated the Priestly Code, or that he was in any sense the founder of Judaism. (5) Ezra and Nehemiah did not collaborate in Jerusalem. Nehemiah's second journey to Jerusalem was made prior to 408 B.C. Ezra's only mission in Jerusalem began 398 B.C. (6) There is no valid reason to deny that the Chronicler wrote within a generation or two after the mission of Ezra.

139. (HRT SOC&R) HANDY, Robert Theodore. *George D. Herron and the Social Gospel in American Protestantism, 1890-1901.* University of Chicago, 1949. MF: University of Chicago Library.

The thesis deals with the activities, message, and personality of the Rev. George D. Herron, D.D., who in the last decade of the nineteenth century was one of the most colorful, conspicuous, and controversial figures in the American churches, and about whom several of the most important social Christian movements of that period developed. During the eleven years he was so prominent as a Protestant leader he moved leftward steadily both in his theological views and in his social orientation. In the early years of the 1890's he was an evangelist of the social gospel, a social revivalist of great power, and the leader of an important social gospel movement known as The Kingdom Movement. In the later years of the decade he had moved on to a more radical Christian socialism, and was the central figure in a somewhat amorphous movement usually styled "The New Religious Movement." The churches in general rejected his leadership and message of this period. Finally, he devoted his attention to political socialism, and rejected Christianity; his great emphasis on the doctrine of the immanence of God and the essential goodness of man led him increasingly to find God in man and finally to imply that man was God.

140. (M) HARR, Wilber Christian. *The Negro as an American Protestant Missionary in Africa.* University of Chicago, 1945.

It is the purpose of this study: (1) to illuminate a neglected problem in missionary history, namely, the experience of the Negro as a missionary under American Protestant boards; (2) to show the continuity of perplexing problems in prejudice and opinion which have invaded the field of American Protestant missions; and (3) to present factors growing from such a study which may be eventually helpful in the formulation of a more constructive policy.

141. (B) HARROP, Gilbert Gerald. *Tradition and Dissent in the Eighth Century Prophets and Jeremiah.* University of Chicago, 1950. MF: University of Chicago.

To what extent were the prophets Amos, Hosea, Micah, Isaiah and Jeremiah "traditionalists" and to what extent were they "dissenters" or innovators? It was first necessary to determine the nature of the tradition in which they stood. From an examination of the prophetic literature itself it was discovered that these prophets had a traditional norm in sagas and other literature which made up the patriarch-exodus-wilderness-settlement tradition. This was labelled *pEWs* because it is strong in the middle and weak at either end. The conclusion, in brief, was that Hosea and Jeremiah made their appeal on the basis of this tradition and that they stood in the conservative, nomadic tradition of Elijah and Elisha, calling for a "return" to older and better ways. Amos and Isaiah make little or no conscious appeal to the tradition in which they stand and seem to base their claim for attention on the intrinsic "rightness" of their teaching in the immediate life-situation. The amount of material we have from Micah is so little that it was found impossible to determine his attitude here.

142. (PR HRT) HARTT, Julian Norris. *The Ontological Argument for the Existence of God.* Yale University, 1940. Available by special arrangement: Yale University, Sterling Memorial Library.

The ontological argument attempts to find the necessity for God's existence within the divine nature alone. This requires (1) certain knowledge of the divine nature. But (2) if we have this knowledge, why is a proof for God necessary? (3) On the other hand, if the proof starts from the mere idea of God, a purely hypothetical conclusion is unavoidable. In Augustinian Scholasticism, the theory of Illumination directed the proof towards (1). That did not imply (2) however, because the function of the proof was fixed by principle, "Faith Seeking Understanding": the proof concerned the reasonableness of faith. The purpose of the proof, beyond that, was to prove, not

that God exists, but that he exists necessarily. . . . This dissertation is an examination of these three motifs in the history of Western thought since Augustine. Until the modern period the proof appears in a context which may at least loosely be Augustinian. In the modern period the rationalistic mood captured the proof for its own purposes. And in very recent thought there is a new interest in the proof, neither Augustinian nor rationalistic.

143. (HRI) HASKELL, George William. *Formative Factors in the Life and Thought of Southern California Congregationalism, 1850-1908.* University of Southern California, 1947.

All Protestant work begun in the fifties and early sixties ended in failure. In 1880 there were six Congregational churches, with a total membership of 361, and 1889 ended with a membership of 3,430 in fifty churches, with many Sunday schools and preaching centers. Some churches begun in boom towns were dissolved, but in the settled communities the churches remained and grew. In 1908 the Congregational churches of Southern California were incorporated as a Conference. The fall of 1888 Pomona College was opened. The college was considered a part of the churches' work. From their meager resources they gave generously to its support. With the beginning of the last decade of the nineteenth century, the new scientific movement challenged Calvinistic doctrines. Out of this rethinking emerged what was known as the New Theology. It had four main currents of thought: (1) a reverence for truth, with attention given to the critical study of the Bible; (2) a belief in the immanence of God; (3) the centrality of Jesus Christ; (4) a new eschatology, which expressed optimistic and utopian ideas about the Kingdom of God coming on earth. There followed an interest in home missions, and the endeavor to apply Christianity to social and racial problems.

144. (B) HASTOUPIS, Athanasius Panos. *The Septuagint Text of the Book of Jeremiah (Chapters 1-25).* Northwestern University, 1950. Available: Northwestern University Library, Garrett Biblical Institute Library.

The textual problem of the book of Jeremiah arises at three points of difference between the Masoretic and the Greek texts. First, the oracles against the nations differ in arrangement and the order of each particular oracle differs. Second, the LXX is very much shorter than the M. Third, the LXX, literally retranslated, gives Hebrew text by no means identical with its corresponding parts in the Masoretic text. Studying the problem, it was found (a) that the Septuagintal position of the group of the oracles against the nations is preferable to that of the M, though the M should be preferred in respect to the particular order; (b) that the nature of the material omitted by the LXX suggests a Hebrew text approximately the length of that used

by the translator. The bulk of this omitted material was actually added by scribal hands after the time of the translator; (c) that the M deserves the credit for the most part. The two corresponding texts, after the M is free of its expansions and the LXX of its few additions, are basically identical. Variations are in appearance rather than in substance. They can be attributed to the translator's free but well intentioned treatment of the Hebrew text.

145. (PR) HAYNER, Paul Collins. *History and Historical Ontology in Schelling's Philosophical Development.* Columbia University, 1950. MF: University Microfilms.

The philosophy of Friedrich Wilhelm Joseph von Schelling (1775-1854), to the extent that it expresses an evolutionary ontology, represents the culmination of a tendency of the Western philosophic tradition toward the latter part of the eighteenth century to substitute a dynamic for a static metaphysics, mainly because such a metaphysics appears better adapted to the interpretation of human history. Schelling's interpretation of human history is contrasted with the static world-view of the Enlightenment commentators, and compared with the dynamic constructions offered by other Romanticists. Schelling's first period (up to 1809) shows only a parenthetical interest in history. It was Schelling's "positive" philosophy, from 1809 on, which expressed his later conviction that he and Hegel had both erred in attempting to explain an evolving process through "negative" philosophy; that rationalism must give way to "metaphysical empiricism" and that the world process is essentially a theogony, expressed in the mythological and theological systems of mankind, and culminating in the Christian drama of salvation. Schelling's "metaphysical empiricism" is highly fallacious, and he never freed himself from rationalism. But he appreciated the defects of German Idealism, and displayed the potentialities of an evolutionary ontology as a means of interpreting history, especially in its religious aspects.

146. (HR RE) HEIN, Norvin J. *The Vaishnava Dramatic Traditions of Mathurā and Vrindāban.* Yale University, 1951.

The study gives the record of the author's effort, during a one-year stay in a North Indian community, to discover and describe some of the nonscholastic instruments of religious education whereby the orthodox Hindu society transmits its mythological lore together with its theology and ethical ideals. Five types of dramatic or semidramatic art were found and described in detail: *jhānkī, kathak nritya, nātak, rām līlā, rās līlā.* Each one of these is in some way and in some degree an effective educational device, and the final two are extremely popular and widely-known means of evangelization and education in the cults of the gods Rāma and Krishṇa respectively.

147. (HRT) HELD, John J. R. *Jewish Opinion of Jesus Since 1900.* Boston University, 1951.

The central problem of the thesis is the opinion of modern Jewry toward Jesus and Christianity. Orthodox Judaism still ignores the whole matter; but Reform Judaism is giving increasing notice both to Jesus and to his Church. Largely, the interest has been in the former; while the latter has been looked upon as dominated by creeds and dogmas inconsistent with Judaistic monotheism. Will the Jews ever accept Jesus? As Jesus, yes; as Christ, no. He did not fulfill the Jewish Messianic expectations in his day. Today, Reform Jews have no expectation of a personal Messiah—only a Messianic age. If Jesus can be stripped of all deity and divinity, beyond that which pertains to every man, and if he can be looked upon by both Jew and liberal Christian as merely a great human teacher and idealist, liberal Judaism will openly accept him. Since liberal Christianity is beginning to look upon Jesus in the same manner, perhaps the time is not too far distant when the Jews will accept him. But this will never make them Christians—in the usual meaning of the term! Their whole approach to him is historical and moral—not theological.

148. (HRT B) HELFGOTT, Benjamin Wolf. *Study of the Doctrine of Election in Tannaitic Literature.* Columbia University, 1952. MF: University Microfilms.

The purpose of this study is to determine the effect of the Christian challenge on the Jewish concept of election in the early tannaitic period and the reaction on the part of Rabbinic thinking toward that challenge. A careful examination of the object, occasion and major emphases of the Epistle of Paul to the Romans and relevant references in New Testament and Patristic sources, reveals the importance of this challenge in the development of the Pauline churches, its effect upon Jewish Christian communities, as well as Paul's unsuccessful attempt to reconcile his doctrine of universal Christian salvation with the inherent Jewish claims of priority to the Messianic promises. Our study of the social and religious background of the important *tannaim* of the time shows that they were in a position to know of this challenge and respond to it accordingly, and our detailed examination of the extant utterances in the *tannaitic midrashim* regarding God's love for Israel, Israel's relation to the gentile world, the sanctity of the Law, the Sabbath and circumcision, shows that these may be better understood as the products of such indirect polemic.

149. (RE STH) HENDERLITE, Rachael. *The Theological Basis of Horace Bushnell's* Christian Nurture. Yale University, 1947.

The thesis is a study of the theology of Horace Bushnell as it has bearing on the educational theory in his work entitled *Christian Nurture.* Bushnell

is believed to be a founder of the modern Christian education movement, and is also associated in the minds of many people with the contemporaneous development of liberal theology in America. Thus he is thought by many to be largely responsible for the fact that modern Christian education at an early stage in its history abandoned some of the central doctrines of the Christian Church and thus diminished its power as a redemptive agency of the Church. This study presented Bushnell's major theological doctrines and concluded that Bushnell was not a "liberal" theologian but was in all essentials in harmony with the main stream of the Christian faith.

150. (RE) HEPPENSTALL, Edward. *A Functional Approach to the Study of Religious Education in Seventh-day Adventist Colleges.* University of Southern California, 1951. Abstract published in *Abstracts of Dissertations 1951,* and in *Religious Education.*

The purpose of the study was to determine how far the Christian beliefs as taught by Seventh-day Adventists are operational and vital in Christian experience. Group studied: 1,589 students attending three S.D.A. senior colleges. Instruments of measurement: A questionnaire of fifty-four questions to be answered by a simple *Yes* or *No.* In each of nine areas there were six questions, three of these being concerned with belief as contrasted with three attitude or experience questions. Findings: 1,500 out of 1,580 respondents may be identified as "believers" on all areas except the one dealing with denominational standards of behavior. Affirmative response here was 77.3 per cent. One of the major questions posed, concerned correlation between belief and experience. Three groupings indicated (1) between 30-35 per cent whose responses indicate little or no correlation between belief and experience; (2) about 50 per cent whose responses show religion to be a dynamic factor in life; and (3) about 13-15 per cent with symptoms of personality maladjustment, yet who claim to have found these "conventionally religious" beliefs meaningful. It is this last group that becomes the point of real concern in such a system of Christian education.

151. (HRT) HERSKOVICS, Major. *Onkelos b'Halacha Uvagadah.* Yeshiva University, 1950.

The central problem of the thesis is to prove that Onkelos did not add anything in his *Targum* to the *Torah.* Whatever we find in his *Targum* is not his own but is based on interpretations of his or of previous times. Either it is based on a *Halacha* or on an *Agada.* Historically he was following the system of a certain school; it is not proved, yet, which one it was. The study identi-

fies Onkelos and also describes his relationship to the *Chazol* and the relationship of the *Talmud* to him. The *Agadic* part is much larger than the *Halachic*.

152. (RE) HERTZ, Richard Cornell. *Religious Education Among American Reform Jewish Congregations.* Northwestern University, 1948. Published by the Union of American Hebrew Congregations, 838 Fifth Avenue, New York City.

No more important problem confronts present day Reform Judaism than the building of an educational system by which its spiritual values can be transmitted from one generation to another. The first step in such a process must necessarily be to examine the system now in use with a view to improving it wherever possible. This study represents the initial step. Its specific purpose is to ascertain as reliably and systematically as possible what American Reform Congregations are doing on all levels of religious education. It notes and evaluates the trends, with particular emphasis on advancements of the past quarter of a century and on the direction in which Reform Jewish education is moving. It makes known what is being done; by implication it also reveals what is not being done. It is to be hoped that many congregations which have at best only a minimal program of religious education will be encouraged to implement their program when they learn the present trends. The method of procedure followed was to send out a carefully developed questionnaire to every Reform Congregation in America, all of whom are affiliated with the Union of American Hebrew Congregations. Of the 351 questionnaires sent out, 200 replies were received, analyzed, tabulated, and evaluated.

153. (E) HOLBROOK, Clyde Amos. *The Ethics of Jonathan Edwards.* Yale University, 1945.

The study interprets the thought of Edwards as primarily cast in the form of "theological objectivism" which attempts to avoid excessive subjectivism or anthropocentrism, by exalting the reality, transcendence, and glory of the deity. His major doctrines concerning the will, sin, justification, and virtue all point to man's total dependence upon the divine object which Edwards interpreted in both Calvinistic and Neoplatonic forms. The truly virtuous life is one of consent of the heart to Being, in general. This presupposes the turning of the heart to a "new supernatural sense" which God alone accomplishes, and selfless devotion to God for His own sake. His late works develop the ideas of the regenerate self and the glory of God in such a way as to verge upon pantheism. It is argued that Edwards was not a pantheist though his tendency in that direction threatened the polarity of a subject and object assumed in theological objectivism. Three aspects of virtue are distinguished: the emotional—the warm affection of the self or love for Being, in general; the structural—the degrees of being are the degrees of love properly to be shown; and the cognitive—the vision of God in which virtue begins and in which it culminates.

154. (SOC&R HRI) HOLLOWAY, Vernon Howard. *American Pacifism Between Two Wars, 1919-1941.* Yale University, 1949. Abstract published in *Religion in Life.*

The thesis is an analysis of the history and doctrines of religious, educational, and political groups in the United States, from 1919 to 1941, which refused to bear arms or to support the nation in war for religious, moral, or political reasons. While remaining less than one per cent of the national population, new types of mentality and affiliation have emerged since the first World War. Comparative analysis provides the following typological distinctions: (1) *Nonresistant* pacifism, which avoids political responsibilities; (2) *millenarian* pacifism, rooted in religious expectations of the imminent end of history; (3) and *modern* pacifism distinguishable in three varieties: (a) *religious,* which would substitute ethics for politics and war in the effort to harmonize society; (b) *secular,* which by moral and educational effort would replace war with reason and achieve a warless world; and (c) *radical political,* objecting to "capitalist wars" rather than to classwar, with Marxist hopes of world harmony.

155. (E) HOLT, Robert L. *Christian Ethics in the Thought of Thomas Traherne.* Duke University, 1951.

The ethics of Thomas Traherne, a seventeenth century poet and ethicist, may be classified under a two-fold arrangement of theological presuppositions and felicity with its accompanying virtues. Some theological presuppositions: (1) Faith and reason he professes to be of mutual convenience as sources of knowledge. (2) God, he decides, is pure act devoid of bulk, by nature insatiable yet able to satify His wants. By nature also He is love, and as such is able to manifest Himself as a triune God even though He is one essence. (3) Man, in turn, is a bifurcate creature composed of spirit and body, yet in the image of God. Insatiability encourages him to find satisfaction in the Infinite, which alone is able to satify his wants. Born innocent, an inner tendency to corruption yields itself to the temptation of a false sense of values set up by preceding generations. However, one may fit himself for the estate of glory as well as for felicity in this life by pursuing certain virtues. There is no question that the most important ones—theological, intellectual, moral, divine—find their first and rarest expression only within the framework of the distinctly Christian virtues of meekness, love of enemies, and mercy.

156. (STH B) HOVLAND, C. Warren. *An Examination of Luther's Treatment of* Anfechtung *in His Biblical Exegesis from the Time of the Evangelical Experience to 1545.* Yale University, 1950.

This study deals with Luther's treatment of *Anfechtung* in his biblical exegesis from 1513 to 1545. The problem is to discover just what he meant

by *Anfechtung*, how it affects his piety and theology, and the relationship between his own experience of *Anfechtung* and his exegesis of biblical characters including Christ. The sources for the study are chiefly Luther's sermons and his biblical commentaries. *Anfechtung* is defined as *the terror the individual feels in the moment he is confronted with some dark aspect of God.* The three special emphases of this study are: (1) It deals with the later writings of Luther, i.e. from 1513 to 1545; (2) it stresses the experiential character of Luther's thought, and (3) it seeks the key to this concept in his biblical exegesis. One section of the thesis deals with Luther's own experiences of depression and despair. The recommendations of Luther for those who are suffering from *Anfechtung* are then examined and compared with those of the Scholastics and Mystics. The main section of the thesis takes up individual case studies of *Anfechtung* in the biblical narrative. A third section deals with Luther's treatment of the *Anfechtung* of Christ. A short summary of Luther's views on the subject concludes the work.

157. (HRI SOC&R) HUBER, Milton John, Jr. *A History of the Methodist Federation for Social Action.* Boston University, 1949. Abstract published in the *Zions Herald.*

It is the purpose of this investigation to indicate the significance of the distinctive characteristics of the Methodist Federation for Social Action both for the denomination and American Protestantism generally. Unlike other denominational social-action groups, the Federation has maintained continuously an unofficial relationship to Methodism. The freedom of movement inherent in this status has enabled the agency to develop a radical program that at once sets it apart from the other denominational agencies. Moreover, the inspirational, nonexecutive function germane to its unofficial status has empowered the Federation to exert an influence upon the church that has helped immeasurably to procure for Methodism the reputation of being the denomination most influential in promoting the social gospel in America. Part I of the study presents an historical background of social thought and action in Methodism since Wesley and traces the social forces operative in the founding of the Federation. Part II treats the development of the periodic emphases of the agency in the light of the changing historical situation and the teachings of Jesus. Part III implements these historical findings to support the thesis of the uniqueness of the Federation.

158. (C&R) HUDSON, Winthrop Still. *John Ponet: Advocate of Limited Monarchy, 1514?-1556.* University of Chicago, 1940. Published by the University of Chicago Press, Chicago, 1942.

The study shows the relationship of religious faith and practice to the development of democratic government.

159. (HRI SOC&R) HUGHEY, John David, Jr. *Spanish Governments and Protestantism (1868-1931).* Columbia University, 1951. MF: University Microfilms.

The attitudes and policies of the various Spanish Governments towards Protestantism between 1868 and 1931 reveal a conflict between the tendency towards Catholic unity and that towards religious freedom. The advocates of Catholic unity as a national policy have had both religious and political motivation. Religious liberty has been advocated by political liberals who have for the most part not been interested in non-Catholic religions but have wished to limit the temporal power of the Roman Catholic Church. Religious freedom was inaugurated in Spain for the first time in the modern era by the Revolution of 1868. The restoration of the Bourbon Monarchy in 1875 substituted religious toleration for freedom, and that policy continued, with variations in practice, until the fall of the Monarchy in 1931. The lack of religious freedom has hindered the growth of Protestantism; and, on the other hand, the lack of a significant religious minority has served as a handicap in the achievement of religious liberty. Protestants have never taken a prominent part in politics, and their chief criterion for judging parties and regimes has been the status promised or granted non-Catholic religions.

160. (PS&R) HULME, William Edward. *The Psychology of Religious Prophecy.* Boston University, 1948.

There has been considerable scientific research into the extrasensory phenomena of the human mind during the past quarter of a century. These phenomena include telepathy, clairvoyance and especially precognition. The activities of the prophets of religious antiquity and in particular the prophets of Israel are of a nature that resembles these phenomena on occasion. If we could establish this similarity we could learn more of the nature of religious prophecy through this science. A comparison of the data and conditions of the experimentations with the records of prophetic activity show that it is highly probable that the prophet had an unusual amount of extrasensory perception, and that this faculty was the channel for the reception of divine revelation and inspiration. Thus many of the problems in interpreting prophetic phenomena can be explained in a thoroughly scientific manner when heretofore they were either considered fictitious, hallucinatory, or miraculous.

161. (B) HUSTON, Hollis Wilburn. *A Critical Survey and Evaluation of the Earliest Greek Manuscripts of the New Testament.* Duke University, 1949.

The first aim of the thesis was to make available the readings of all Greek manuscripts of the New Testament which date from the second, third, fourth and fifth centuries (except for the well-known uncials ℵABCW). This was done by collating against the *Textus Receptus.* The variants were

then checked against the uncial representatives of the major text-types (ℵABCDWΘ). This check showed that extant representatives of the major text-types from Egypt, earlier than the late third century A.D., are lacking, and do not completely replace the heterogeneous text which was current in Egypt before this time, until the fifth century.

162. (B) HYDON, Paul Vernon. *The Priesthood of Jesus as Presented by the Epistle to the Hebrews.* Boston University, 1941.

The claim of the Epistle to the Hebrews that Jesus is a priest is a unique and original claim. The question naturally arises whether the author's claim is legitimate or not. How does he justify the use of the term in connection with Jesus? Does he sufficiently support his case with the material which he advances for evidence? Other interpreters have said that the author starts with Jesus as priest and concludes from this assumption that Jesus fulfills priestly functions. They have said that the author's proof is adequate and valid. This thesis holds that the author does not start with Jesus as priest, he ends with him as such, having noted the priestly services which Jesus successfully performs, i.e., removing the barriers of men's sins, and gaining access for men to God. The author's "proof" consists of scriptural proof-texts, allegorical imaginings, and ingenious analogies. This proof is not the proof of logic, and so is not objectively, formally valid, but it is subjectively valid, for it is the irrefutable conviction of a Christian that Jesus has performed for him the true functions of a priest.

163. (RE) ISBELL, Thomas C., Jr. *The Religious Guidance of Southern Highland Youth at the Berry Schools.* Boston University, 1950. Abstract published by Boston University and the *Journal of Religious Education.*

Martha Berry established in 1902 a school in the vicinity of Rome, Georgia for Southern Highland youth. The program of activities at the Berry Schools may be grouped under four main headings: study, work, play, and worship. This dissertation has been an attempt to discover specific evidences in the program of education at the Berry Schools which would be valuable to those who are guiding the religious growth of Southern Highland youth. Criteria are based on the creative approach. The conclusions reached were: (1) The curriculum is not flexible nor well-balanced because knowledges and skills are often considered more important than attitudes. (2) Growing persons have not had the central place in the educational policies of the schools; their needs being overshadowed often by concern for buildings and endowments. (3) Group education has had little influence upon educational policies. (4) Students lead a life which is too sheltered. (5) Major weakness: there is no clearly stated purpose which would enable working out definite objectives. (6) However, there is no battle between secular and religious, for all activity takes on

a religious significance. The only need is that of upgrading the academic program in religion. (7) Recent formation of a Faculty Council to study the resources of the Southern Highlands and the needs of its youth is hopeful.

164. (PR) JACOBSON, Nolan Pliny. *Religious Naturalism Implicit in the Writings of Karl Marx.* University of Chicago, 1948. Abstract published in the *Journal of Religion,* April, 1949.

What is there in history as interpreted by Marx which lifts human living progressively out of bestiality, into civilization and man's highest good, and therefore deserves man's central and supreme devotion? Beneath Marx's emphasis upon economic behavior as the primary determinant of history, is his central preoccupation with the process of human labor activity, the activity in which man is progressively transformed through sensuous, practical-critical struggle and creative conflict. The labor process is the source of all human good in history as viewed by Marx. It gives man, individually and socially, the attitudes and institutions that control what he sees, imagines, feels, dreams and does. It prepares men to create and to appreciate new structures of meaning and social interchange that, in and through social upheavals, bring about gradually but not inevitably, the all-sided growth and qualitative enrichment of human capabilities and incipient powers. The thesis analyzes this creativity of human labor activity into a structural process of three related events that deserve man's supreme allegiance because they raise man's life to its highest fulfillment of qualitative richness, meaning, and community whenever they are made central in devotion. These events constitute a process *calling forth* the complete self-giving we call religious commitment.

165. (E) JAMIESON, Graham Moffatt. *Natural Law and Christian Ethics; the Contemporary Catholic Theory of the Moral Order.* Columbia University, 1951. MF: University Microfilms.

The thesis is a philosophical study of the grounds for and formulation of "moral order" in the natural law concept, in three parts. Part I: "The Metaphysical Problem." An intensive study of the writings of Victor Cathrein, Jacques Maritain, Heinrich Rommen, and other Thomists. Aim: to discover the metaphysical presuppositions supporting the natural law concept through an examination of the following topics: the meaning of nature, human nature and law, reason and will, the Thomistic theory of knowledge, natural order, and obligation. Part II: "The Implications and Applications of the Natural Law." A study of papal and hierarchical pronouncements on three sets of pressing problems: (1) the status of person, (2) the locus and limits of liberty and authority, and (3) the role of institutions: church and state, marriage and the family, social reconstruction, etc. Part III: "Criticism and Assessment." Lack of accord with contemporary findings re "nature" and "reason" and with

historico-critical "relativism" of (1) the appeal to first principles as axioms whose self-evidence is revealed to men by the light of natural reason, (2) the specific formulation of a moral order and an order of nature in Catholic philosophy, and (3) the positing of unitary and circumscribed ends in human nature as originally created.

166. (B) JAMISON, Albert Leland. *The Barnabas Gospels,* University of Chicago, 1941. Abstract published by the University of Chicago.

The thesis is a study of MS 126 in the University of Chicago collection (Gregory-von Dubschütz 2405). This MS contains a complete text of the four canonical gospels, apart from a few accidental lacunae. Palaeographical data suggest a thirteenth or fourteenth century date. The last previous owner was a church in Heraklitza, Turkey. Prefatory folios contain two interesting fragments, one dealing with the genealogies of Joseph and Mary, the other presenting an allegorical description of the gospels. The text is "Byzantine," although it cannot be readily assigned to any of von Sodon's sub-groups. In Matthew and Mark 2405 seems to be a modification of von Sodon's A^c type, perhaps akin to his heterogeneous A^k group. In Luke and John it is closer to the K^a type, as identified by the Lakes. There are indications that the scribe's exemplar may have been a copy of the Antiochan commentary. This is not an assured conclusion, and the evidence of 2405 points chiefly to the extreme and probably unclassifiable variety of late textual forms.

167. (HRI SOC&R) JENKINS, John Julian. *The Structure and Function of the American Negro Church in Race Integration.* Boston University, 1952. Abstract published by Boston University.

This study explores what the Negro church has done and what it is doing to effect full citizenship for the Negro, and what it has done to inspire white men to respect the fundamental principles of the Constitution and to practice the teachings of the religion of Jesus. Conclusions: (1) The Negro church is a by-product of the evils of slavery and the answer to the Negro's longing for freedom in all aspects of life. (2) The Negro church was born with a birthmark which portrayed the purpose of its being. It has synthesized the three stages of integration into a more powerful force which gets its cue from the demand for brotherhood. (3) Race integration is a process which was initiated by the Negro church as a means to protect, preserve, and to advance the race toward full citizenship. (4) Kindred aspirations of the Jews have aided the Negro in his upward striving for full integration. (5) The Negro spirituals are yet a potential force in good race relations and race integration. (6) Locally the Ecumenical movement has not progressed very far among Negroes in the South. (7) The Negro church will have served its day and finished its course when integration of the races shall have been consummated.

168. (E) JESCHKE, Reuben Peter. *Reverence for Life as an Ethical Ideal, with Special Reference to Albert Schweitzer.* Columbia University, 1951. MF: University Microfilms.

The ethical concept of reverence of life is examined within the scope of four chapters: its emergence in Schweitzer's life, the relation in it of Christian to non-Christian elements, its bearing upon civilization and world religion, and a general critique of the ideal. Its validity rests upon the claim that rational thought finally comes by direct insight to the recognition that all life is will-to-live and that as this seeks to live itself out fully it demands reverence as the axiomatic ethical truth. The author concludes: (1) that Schweitzer's conclusion is based upon an independent mysticism and *Lebensanschauung,* rather than on historical Christianity. Love as advanced by Jesus is something other than reverence and the Christian God something other than the Universal Will-to-Life. For civilization, too, Schweitzer offers reverence as the solution which philosophy and religion as practiced have not given. (2) From the standpoint of the related thought fields, as well as that of inner consistency, objections to reverence for life are pointed out. The conclusion is that, on the basis of its conflicting criteria chiefly, reverence as advanced by Schweitzer shows itself to be a non-feasible ethic. That is not to deny an ethical potential within it.

169. (STH) JEWETT, Paul King. *Emil Brunner's Concept of Revelation.* Harvard University, 1951.

Neo-orthodox theologians attempt to preserve biblical authority and formulate a theology of the Word to avoid the impasse of liberalism. On the other hand they recognize the results of biblical criticism in a way unknown to orthodoxy. Is this attempt to get beyond the orthodox-liberal antithesis successful? This is the central question around which the thesis is oriented, first by way of exposition and then by way of critique.

170. (B) JOHNSON, Fred Heisse. *Twice Told Tales—a Study of the Book of Chronicles and Its Parallels in the Old Testament.* Drew University, 1947.

The central problem of the thesis is to determine the character and purpose of the Book of Chronicles and the time and circumstance of its writing. The conclusions reached were as follows: (1) that the chief purpose of the Chronicler's retelling so much of the history of Israel was to provide an appeal for unity among a divided Jewish people by showing how the golden hours of Israel's history were days marked by unity and how even in their darkest hours a people united could still march bravely forward; (2) that the book's author could easily have been one man, namely, a Levite with a zeal for the unity of the Jewish people and the Jewish religion and who possessed an interest in music, an apocalyptic tendency, and an inclination toward the Pharisaic posi-

tion; (3) that the book would have a very logical date for its origin between 300 B.C. and 168 B.C. when the Jews were threatened by Hellenism and when there was manifest disunity and schism ranging from priest to commoner. It is the studied opinion of the author that the Chronicler was one of the unidentified heroes of Judaism and that the book he wrote has never been appreciated nor understood as it should.

171. (HRI) JOHNSON, George Arthur. *From Seeker to Finder: A Study in Seventeenth Century English Spiritualism Before the Quakers.* University of Chicago, 1948. Abstract published in *Church History,* vol. XVII, no. 4 (Dec. 1948).

The thesis is a study of the sect of Finders, from whom George Fox definitely derived many of his ideas for the Quaker movement. Emphasis is made in particular upon William Dell, Thomas Collier, William Ebery, and John Saltmarsh. The thesis proves that, aside from the phenomenon of "quaking," the Quakers followed the Finders in every respect except for an emphasis on Presbyterian (as opposed to Congregational) polity, the upholding of lay praying, and the perfectionist doctrines of pacifism and refusal to take oaths. The Finders are important as the link which explains the tremendous rise of the Quakers out of the Seeker movement. It would be difficult to understand how the Seekers, believing in a literal account of the Bible and expecting the physical coming of Christ to establish an outward church with external ordinances, forms, and ceremonies, could have been won in large numbers to the movement of George Fox, without knowing of a group arising from Seekerism which emphasized a "spiritual" attitude to all external forms of worship. Such a group existed in the Finders.

172. (HRT) JOHNSON, Ralph Redington. *The Conflict of Faith and Doubt in the Life and Works of Arthur Hugh Clough.* Drew University, 1948.

On the basis of Clough's life, letters, and works, the author tried to evaluate his place in nineteenth century England during the fascinating controversy waged between men of faith and unbelief as the age of science developed. The evidence from primary sources plus sound critical judgment from secondary sources supported the conclusion that Arthur Hugh Clough had more faith in the Christian religion than doubt.

173. (PR) JOHNSON, Woodbridge Ollin, Jr. *The Descriptive Accuracy of the Sign "Superpersonal" as Characterizing the Denotatum of the Sign "God" in Naturalistic Theism.* University of Chicago, 1943. Abstract published by the University of Chicago.

The central problem is the accuracy of the terms "personal," "subpersonal," "impersonal," "non-personal," "super-personal," and "supra-per-

sonal" used to describe God in philosophical, theological, and religious communication. Approaching the problem by way of semiotics (the science of signs) the analogical and metaphysical nature of all description, indeed of all language, is noted. The problem thus resolves itself into choosing those metaphysical characterizers which falsify or impoverish least the empirical reality known as God. The first conclusion is that the personal metaphor, stripped of gross anthropomorphization, reduces least our rational-empirical concept of God: God is at least "personal." In the scale of being He cannot be lower than "personality." Hence metaphors drawn from the realms of biology, physics, chemistry, electronics, mathematics, or logic are gratuitously reductive. For personality is a category which includes by recapitulation all the lower orders of being yet transcends them. The second conclusion is that since the category of human personality does not exhaust reality, there must be undesignated and indescribable levels of reality on which human personality depends. These orders of being must characterize God. But since they are beyond or greater than personality, it is fitting to describe God as also "supra-personal."

174. (HRT) JONES, Gerald Harvey. *George A. Gordon and the New England Theology.* Boston University, 1942.

The approach to this thesis is historical. Its purpose is to define the system of thought known as the "New England Theology" and to evaluate the work and thought of George A. Gordon as the collapse of the New England Theology came about. To do this, Calvinistic theology was defined in its historic perspective. The Calvinistic theology was traced as it was transported to New England where it underwent a thoroughgoing criticism. As the New England Theology collapsed, George Angier Gordon, pastor of the Old South Congregational Church, Boston, was the outstanding voice in the New England tradition. Gordon's theology was reviewed with its ultimate conceptions of faith. They are the individual, the social, the historical, the religious, the universal, the Absolute, ultimate. Then the contrasts between the two systems of thought are examined. They are, humanity vs. individualism, the test of truth, the rise of faith, wholeness of redemption, sovereignty of power vs. sovereignty of righteousness. The identities of the two systems are shown to be in the realm of meaning rather than of form, proclamation of the kinship of man and God, the Trinity, the happiness theory of virtue and irresistible grace.

175. (STH) JONES, Jameson Miller. *The Problem of Faith and Reason in the Thought of John Calvin.* Duke University, 1942.

The dissertation deals with the setting of the problem of faith and reason in the historical tradition before Calvin (chapter 1), Calvin's experiences and development up to the time of the writing of the *Institutes* (chapter 2), the nature of his concepts of faith (chapter 3), and reason (chapter 4), as they are employed in his theological writings, and summary and conclusion in

light of contemporary discussions of Calvin's thought (chapter 5). Findings and Conclusions: (1) Calvin emphasized faith as the only certain means of attaining adequate knowledge of God. (2) By "adequate knowledge" he meant knowledge that saves, that is held with subjective certainty, and that leads to religious and ethical action. (3) In spite of decrying reason as a substitute for faith, Calvin appealed to reason to lead faith to full understanding, to confirm faith, and to defend it from the charge of obscurantism. (4) Calvin's contribution to the theological tradition in respect to the problem of faith and reason was his emphatic expression of the unique and necessary connection between religious knowledge and man's will.

176. (B) JONES, Myrddyn William. *The Function of the Gospel of Mark.* University of Chicago, 1945. Abstract published by the University of Chicago.

The central problem of the thesis is the question of the historical function of the Gospel of Mark. The conclusion is that the earliest gospel was created for the purpose of serving as the sacred book of the Christian cult at Rome, around 70 A.D. Two lines of evidence are used: the study of the gospel itself and a study of contemporary religions. The former shows that the gospel was created for specific reasons, which have to do with the needs and interests of a specific situation. Reasons have been advanced in the past for the creation of the gospel, e.g., it was to serve as a biography, a training manual, and so on. But the gospel is of such character that these reasons seem to the writer to fall short of the real function of the gospel. A survey of contemporaneous religions gives the clue to the function of the gospel, namely, the presence in the cult of a sacred book. This function the gospel filled for the Christian cult at Rome.

177. (STH) KANTZER, Kenneth Sealer. *The Knowledge of God and the Word of God in John Calvin.* Harvard University, 1950.

The problem of this monograph is to discover how, according to the teachings of John Calvin, man may arrive at a knowledge of God. This presents, in Calvin's system, the further problem of how man can know the Bible to be the Word of God. The volume presents an exhaustive study of the available published writings of Calvin. Secondary material is surveyed, but conclusions in every case are based on the inductive study of Calvin's own writings. Calvin's permanent contributions in the realm of philosophy of religion are found to lie in two areas. Calvin developed an empirical argument for theism and for the authority of Scripture which served as a model for Protestant apologetics in his day and for succeeding centuries. Calvin further insisted, like his predecessor, Luther, that an adequate religious faith must be self-validating. The key to Calvin's defense of the Christian faith is to be found in the immediate witness of the Spirit to the Divine inspiration of the Bible, through which God inerrantly speaks.

178. (HRT) KATZ, Leon. *The Life and Works of Rabbi Moshe Sofer.* Yeshiva University, 1948.

This dissertation deals with the religious, national, economic, and social problems affecting the orthodox and reform Jews of Eastern Europe in the eighteenth and nineteenth centuries. Rabbi Sofer, because of his intellectual genius and social pre-eminence, was recognized by the orthodox factions as their leader and spokesman. Living in an age of transition that witnessed changes in every sphere of human thought, in an era of new ideas and movements espousing shifting standards and conflicting views, Sofer, convinced that ideas cannot thrive on spontaneity devoid of spirituality, suggested the acceptance of the changes, not by rejecting the old, but by grafting the practicability of the new on the beauty of the old. In this fashion, he responded to all the strivings and tendencies within Jewry in his times. He reacted to the movement of enlightenment; the struggle for emancipation; the problem concerning the relation of the Jew to the state; the influence of world culture; the religious reform movement; the problem of change in religious rituals and practices; the place of the land of Israel in Jewish life; the purpose and aims of education and methods of instruction; and the functions of government and property in world society.

179. (B) KEE, Howard Clark. *The Paleography of Dated New Testament Manuscripts Before 1300.* Yale University, 1951. Abstract published by the American Schools of Oriental Research.

The great mass of New Testament manuscripts are undated and unanalyzed. A project to study all extant N.T. MSS has been launched by the University of Chicago. Before this work can be completed, however, there must be a prior job of classification of the MSS as to date and provenance. This thesis sets out to provide an objective basis for assigning dates to undated MSS by means of paleographical analysis. The principle employed (first suggested by E. C. Colwell) is to establish statistically the shift from pure minuscule to a more detached method of letter formation called uncial. The study showed that for certain key letters the shift was steady and regular so that any manuscript in minuscule type can be assigned a date within approximately fifty years from 800 to 1350.

180. (HRI) KELLER, Charles Henry. *A History of the Allegheny Conference of the Church of the United Brethren in Christ.* University of Pittsburgh, 1943. Published by the All State Printers, Youngwood, Pa.

The purpose of the study was to trace the development of the Allegheny Conference of the Church of the United Brethren in Christ beginning with the so-called Otterbein Movement. Most interesting to the writer were the constant changes in social customs that occurred during the development of the Con-

ference. Attitudes toward the use of spirituous liquors, tobacco, secret fraternities, music, and many other issues are not only vital to the Conference members, but interesting and oft times amusing to both laity and ministry alike. The work traces the development of the Conference from an assigned ministry of nine pastors and an unlisted membership of possibly a thousand to an assigned ministry of more than one hundred and a membership of 33,577 in the year 1942. Because of the union of the Church of the United Brethren in Christ with the Evangelical Church, in the year 1946 the Allegheny Conference was combined with the Evangelical Conference of that area to form the Western Pennsylvania Conference of today.

181. (PS&R) KELLEY, Ray Rudolph. *Emotional Factors Affecting the Pacifist.* Boston University, 1946.

This is a study of the problem why in war-time, several thousand young men in America refused to fight. The purpose is to discover what emotional factors influenced certain conscientious objectors to take a pacifist position and to show the importance of these factors. An emotion is defined as a conscious feeling experience based upon inner needs and interests and related to outer influences. Conclusions are based upon personal interviews and structural psychological tests. The conclusions are: (1) there was total lack of uniformity of personality among the men studied; (2) major factors—loyalty to religious ideals, feeling of guilt, inferiority, and insecurity, and the emotions of love and compassion; and (3) these emotions—both positive and negative affects—are shown to be sufficiently important to account for the pacifist position of these young men.

182. (E SOC&R) KELSEY, George Dennis. *The Social Thought of Contemporary Southern Baptists.* Yale University, 1946.

This essay examines the social doctrines of Southern Baptists during the period, 1917 to 1944. It attempts to set forth these doctrines in systematic form, and to evaluate them within the framework of the history of Christian social teachings and the history and culture of the South. (1) The *Church* is divine in its origin and ownership. The task of the church is to preach the gospel. (2) True *education* must adjust man to his total environment, and serve as the handmaid of religion. (3) The *state* is ordained by God. Its task is to promote human welfare and restrain the evil doer. Church and state are related but separate. (4) *War* is justifiable in the interest of restoring peace and vindicating justice. God Himself has used and permitted wars. (5) Southern Baptists oppose the sale and use of liquor because of its harmful biological, moral, and economic effects; and on scriptural grounds. (6) God created both the institution of marriage and its monogamic form. *Marriage* is sacred. (7) The main features of the *economic ethic* are the elements of the duty and ascetic character of labor, the trusteeship of property, the connection between

prosperity and righteousness. (8) The present caste relation between Negroes and Whites is generally accepted as the ideal.

183. (B) KIM, Kwang, Won. *The Matthean Text of Origen in His Commentary on Matthew.* University of Chicago, 1946. Abstract published by the *Journal of Biblical Literature.*

The textual evidence of Origen is often the determining factor in textual problems. The theory of the Caesarean text is based on the textual evidence of Origen and Eusebius. Lake, Streeter, and others examined Origen's text of Mark and concluded that his text of Mark is that of family (4); this is now an established fact. Origen's text of Matthew was examined as used in his *Commentary on Matthew, Exhortation to Martyrdom,* and *Against Celsus.* The type of text Origen used in these writings is that of family 1. But he used the ℵB type of text in his *Commentary of John,* and *On Prayer.* It is clear then that Origen's text of Matthew is different from his text of Mark. He used a different text in a different Gospel. Furthermore, he used the ℵB type of text for Matthew in the early part of his ministry in Caesarea, and the family 1 type of text in the latter part of his ministry. The Caesarean text of Mark is different from the Caesarean text of Matthew.

184. (E STH) KING, Hanford Langdon, Jr. *The Doctrine of Conscience in Contemporary Anglo-Catholic Theology.* Columbia University, 1950. MF: University Microfilms.

One of the primary objects of this paper has been to point out some of the neglected theological ramifications of the doctrine of conscience apart from its traditional implications. Thus the author has investigated the bearing of the concept of conscience upon the theological doctrines of human nature, sin, freedom, and divine grace. The final section is devoted to a reconstruction of casuistry which will remove it from the restricted orbit of ratio-legalistic categories and place it in a more comprehensive setting that would make it more sensitive to many of the findings and methods of modern "depth psychology." The author believes that the slavish following of Thomistic rationalism by any Anglo-Catholic moralists has caused the proper perspective of conscience as an essential "ingredient" of man's total being to become distorted, with a consequent disregard for the relationships which conscience possesses with the other theological doctrines that define man's status as a child of God.

185. (PR) KIRKPATRICK, Dow Napier. *The Epistemology of Thomism: An Exposition and An Evaluation.* Drew University, 1945.

Epistemology is a fundamental problem in the structure of a total system of thought. Non-Thomistic thought reveals considerable confusion at points, by ignoring the problem of the classification of knowledge, by too easily as-

suming that epistemological idealism is more congenial to Christian thought than epistemological realism. A study of Thomism will correct these errors. Then, the study must be carried further, from the study of the knowledge of things, to the study of the knowledge of God. In such study, Thomism is revealed as a rationalism that makes no proper provision for knowledge of God through revelation. God is best defined as a Divine Person, showing knowledge of Himself through the Personal Mediator, and only truly known by the total person of man.

186. (HR) KITAGAWA, Joseph Mitsuo. *Kobo-daishi and Shingon Buddhism.* University of Chicago, 1951.

The thesis deals with the life and teaching of Kobo-daishi, Buddhist leader of ninth century Japan. In spite of the complex phenomena of religious and cultural interactions, there seems to be a fairly consistent "Japanese world-view" underlying Japanese religions (Shinto, Confucianism, Taoism and Buddhism). Buddhism developed into three branches before it reached Japan—Hinayana, Mahayana, and Mantrayana. Mantrayana may be regarded as quite alien to the tenets of original Buddhism. Although other systems of Buddhism were introduced in Japan before the ninth century, Mantrayana, when introduced by Kobo-daishi, became the most influential religious and theological system. It was largely through the interpretation of Mantra (Shingon) Buddhism that the unique Ryobu-Shinto—amalgamation of Buddhism and Shinto—developed in Japan. Ryobu-Shinto continued as the religious structure of Japan until a century ago. An understanding of Kobo-daishi and Shingon (Mantra) Buddhism is essential for the appreciation of the history of Japanese religion.

187. (E SOC&R) KLANN, Herman Richard. *Luther's Political Ethics: An Investigation of His Principles.* Columbia University, 1951. MF: University Microfilms.

The problem is to determine and to interpret the principles of Luther's political ethics on the basis of a comprehensive analysis of his writings. Conclusions: Luther's complete break with the medieval theological synthesis involved the reconstitution of Christian ethics on the theological basis of "theological mysticism," which expresses the dynamic congruity of the Christian's will with that of the deity. This was applied with remarkable consistency. Luther's view of the nature of the Christian calling limited his own activity to theology and religious reform. He made no room for an ethical dualism which restricts the validity of Christian ethics to the private life of a public official and confers a Machiavellian moral autonomy upon him in his official capacity. The state becomes "demonic" when it claims moral autonomy. As such it must be resisted passively by all subjects and actively by the lesser magistrate. This involves both constitutional law and the ethical requirement

of the lesser magistrate to use his calling for the redress of "public injuries." Unyielding in his opposition to the "demonic" or totalitarian claims of the state, Luther's anti-utopianism often led him to subordinate issues of social and political justice to his concern for a temporary social and political stability.

188. (E) KOLBE, Henry Eugene. *The Christian Doctrine of Reconciliation and Its Relevance to Social and Political Problems.* Northwestern University, 1948. Abstract published by Northwestern University.

The problem of this dissertation is that of relating the religious problem of establishing and maintaining right relations between man and God to the ethical problem of right relations between men. This involved a study of interpretations of reconciliation (atonement) in biblical and theological teaching to determine how these views were related to ethical and social teachings at various periods. The question at issue is whether the Christian doctrine of reconciliation can be socially relevant in our time. The conclusion is that in this doctrine there are elements which are not only relevant but necessary for the establishment of right relations not only in the religious, but in the ethical-social realm as well. These factors include (1) grace or the generous spirit; (2) at-one-ment or community; (3) cost-bearing or suffering. A specific attempt is made to relate this principle to one contemporary problem—international peace. This problem is examined with a view to its relation to these theological principles and to the task of the church in helping to create the will or the spirit of peace.

189. (HRI E) KRAMER, Leonard John. *The Political Ethics of the American Presbyterian Clergy in the Eighteenth Century, 1700-1783.* Yale University, 1942.

The purpose of this study is to trace the political ideas and participation of the American Presbyterian clergy, 1700-1783, and to account for what they said and did. In general their political ethics seem to arise from a combination of factors: historical, theological, political, geographical, ethnic, and ecclesiastical. With them to the New World, the Presbyterians brought a tradition reaching back to the political insights and experiences of John Calvin, John Knox, and the Presbyterianism of Scotland and Ulster. From Francis Makemie, standing against an Anglican Establishment, to John Witherspoon, signing the Declaration of Independence, forces and personalities were developing latent and decided political viewpoints. Basically, their political ethics advocate freedom or equality of religion. Correlating doctrines and movements involve a definition of the just war; urging frontier grievances; protesting disproportionate representation; advocating wider religious toleration; and proclaiming resistance to Great Britain as a religious duty. All their political ethics begin

and return to the basic concept of life under God. Where the people and the nation are under God they will transcend the tyrannies to which all individuals and institutions are subject, and will inherit the Liberty wherewith Christ has made them free.

190. (HRI) KROEZE, George. *The Jewish Colony at Elephantine.* Drew University, 1941.

The thesis is a study of the social-economic structure, religion, and history of the Jewish colony in Egypt in the fifth century B.C. The central problem of the thesis is the origin, the social life, the religion, and the history of the Jews in Elephantine. The thesis proves that it was possible for a Jew to live outside of the Holy Land and practice the religion of his forefathers. The Elephantine Jews had the entire cult. The Elephantine Jews associated with Persians, Babylonians, and Egyptians. They show Babylonian influences, but the predominant trend was Jewish.

191. (HRT) KRUMM, John McGill. *Anglican Attitudes toward Continental Protestantism in the Reign of Elizabeth.* Yale University, 1948.

In what light did Anglican leaders, both ecclesiastical and civil, conceive their relationship toward the Protestantism of the continent? It was discovered that in the early years of Elizabeth's reign there was a very considerable dependence upon continental theological leadership—although in John Jewel the Anglicans produced their own theologian. He did not, however, develop any peculiarly Anglican line. The Thirty-nine Articles were discovered to be heavily dependent, both in thought and language, on continental sources. In Richard Hooker, Anglicanism came of age, renouncing what had increasingly been felt to be excessive domination from Geneva. However, it was shown that Hooker by his doctrine of justification allied himself with the great theme of the continental reformation and his "via media" is between English Puritanism and Roman Catholicism not between Protestantism as such and Roman Catholicism.

192. (HRI M) KUHNS, Frederick Irving. *The Operations of the American Home Missionary Society in the Old Northwest, 1826-1861.* University of Chicago, 1947. Chapters and material published 1944-1950: *A History of Illinois Congregational and Christian Churches,* Mathew Spinka, ed. Chicago, 1944. *Journal of the Presbyterian Historical Society; Michigan History; Indiana Magazine of History; Illinois Congregational Conference.*

Here traced, on the basis of unpublished manuscript letters of missionaries under the American Home Missionary Society and records of Congrega-

tional and Presbyterian church bodies, are the relations formed and/or broken off between these denominations in the Old Northwest (Ohio, Michigan, Indiana, Illinois, Wisconsin) between 1826 and 1861. Operations under "Plan of Union of 1801" shown in detail, stress falling on firming and/or deterioration of these relations. Emphasized is resurgence of Congregationalism following 1837 on heels of Old School and New School Presbyterian schism. Thesis exploits mass of hitherto unused contemporary newspaper and periodical source material as well as countless autograph letters deposited in various libraries and academic institutions in states of Old Northwest. Complete résumé given of factors which brought change in policy of A.H.M.S. from one of tolerating membership of slaveholders in New School Presbyterian congregations in slave states to one of demanding slavery's removal as a condition for bestowal of grants-in-aid for pastoral services. Also traced is growing factional dispute between A.H.M.S. and American Missionary Association (organized in 1846) over relation of missions to Negro slavery. History of A.H.M.S. integrated with establishment of Congregational and Presbyterian colleges and seminaries in Old Northwest.

193. (HRI SOC&R) KUHNS, Logan Luther. *The Development of Children's Homes in Pennsylvania under the Auspices of the United Lutheran Church in America.* University of Pittsburgh, 1949. Abstract published by the University of Pittsburgh.

This study traces the origins and historical development of the children's homes in Pennsylvania under the auspices of the United Lutheran Church in America, which is one of the larger bodies of Lutherans in the United States and Canada. The institutions which were studied included the following: Orphans' Home and Farm School, Zelienople; Lutheran Home for Orphans and Aged, Philadelphia; Tressler Orphans' Home, Loysville; The Lutheran Home, Topton; Tabor Home for Children, Doylestown; The Good Shepherd Home, Allentown; and Bethesda Lutheran Home, Meadville. Each institution was founded to satisfy a specific need following numerous formal and informal requests by synods, conferences, conventions and individuals. The conclusion shows that these institutions have followed the general policies of other religious and secular institutions which expanded their program of child welfare from the exclusive care of orphan and half-orphan children to include other destitute and crippled children. Sharp declines in the enrollment of children at each home manifested an effort to establish limits in the enrollment. A more complete educational program has been provided by the construction of gymnasiums and recreation halls. The educational programs evolved from the attendance of children in private schools to the enrollment of the children in the public schools.

194. (PR) KUNTZ, Paul Grimley. *Religion in the Philosophy of George Santayana.* Harvard University, 1946.

Santayana's view of himself is as one tied by piety to the sources of his being, and released by spirit into the realm of essences. This is the basic polarity of his life, his poetry, his criticism, and his philosophy. All these are a quest for salvation and fundamentally religious. The central problems of knowledge are to justify animal faith and to defend the "moral truth" of religious symbols. Within a scholastic framework he accepts materialism and pure essences. This creates problems for religious thought. How can man claim "freedom" in a mechanical order? How can man, the animal, claim "immortality"? Santayana is ingenious in defending their "moral truth." As a philosopher of culture, Santayana discriminates prerational, rational, and post-rational stages. His contribution is to defend each within a pattern of rational harmony and within a pattern of post-rational spirituality. This is an important doctrine for world-religions that have not yet come to terms with each other. How can naturalism and Christianity come to terms? By taking Catholic symbols without whole-hearted commitment. The result as religion is morally sterile. The result as philosophy has the moral grandeur of tragedy.

195. (B) LADWIG, Heinz Karl. *The Old Testament Concept of God as Judge.* University of Chicago, 1951. MF: University of Chicago.

How does the Old Testament present the will of God as decision of the Supreme Judge? An examination of the root *šft,* the nouns *šōfēṭ* and *mišpaṭ,* and the study of their profane meanings established the earliest concept of the Judge as Sovereign Ruler. In the pre-prophetic religion God's will was experienced in his victories over the enemies of his people who claim him as Judge, Protector. The legal codices became the demands of the Judge who is a partner of the Covenant. The prophetic message characterized the deeds and demands of Yahweh which showed him to be Judge. As Supreme Judge he limits his sovereign acts by the demands he makes on those to whom he reveals himself. The prophets answered the question whether God's righteousness or his sovereignty have priority in his actions, and they proclaim that God's activity is not only righteous, but merciful. Yahweh's *mišpaṭ* is no longer exclusively his demands on his people, but also his concern for them. When referring to God, *šōfēṭ* as well as *mišpaṭ* sum up three basic assertions of the Old Testament faith: God is sovereign, righteous, Saviour and Redeemer.

196. (HRI) LAIRD, James Herbert. *The Influence of John Cotton in the Massachusetts Bay Colony.* Boston University, 1946. Abstract published by the author.

The influence of John Cotton in the Massachusetts Bay Colony has never been the object of serious study; that influence has always been assumed. Wm.

Hubbard, one of Massachusett's earliest historians wrote of Cotton: "Whatever he delivered in the pulpit was soon put into an Order of the Court, if of a civil, or set up as a practice in the church, if of an ecclesiastical concernment." Hubbard cited no Court orders nor Church practices to bear out his contention; later commentators have been content to accept his opinion almost unquestioningly. It seems clear that the influence of John Cotton was not so strong as has been maintained. His proposed laws for the colony were not accepted, his model of church government was refused; life tenure of public office was rejected, though he ardently and consistently preached the idea. Cotton long urged the maintenance of the Clergy should be by voluntary contribution rather than taxation of land grants, but he was not heeded.

197. (HRI) LARSON, Ernest S. *The Evangelical Mission Covenant Church of America.* University of Chicago, 1945.

This is a critical study of the origins of the Evangelical Mission Covenant Church of America with the aim not only to make Covenant history adequately known to that church body, but to make available material that may serve to put the Covenant movement into its proper place among the religious bodies of America. Since the religious development among the newly arrived Swedish immigrants cannot be understood apart from an understanding of the conditions which prevailed both in Europe and America, this thesis has undertaken to clarify the deep underlying causes for the dissenting movement and to trace it in broad lines to its consummation in the founding of the Evangelical Mission Covenant. The new organization arose out of a struggle for religious toleration and freedom. It was founded to answer the intolerance and bigotry which limited man's freedom and exposed him unduly to the legislative powers of church and state. It was the answer to the new political and religious demands of the day. The last chapter gives a summary of the creedal position, polity, ministry, education and mission of the Covenant and concludes with an appraisal of the various functions of the denomination.

198. (M HRI) LARSON, Herman Astrup. *The Growth of Foreign Mission Interest and Support in the Evangelical Lutheran Church to 1890.* Yale University, 1947.

By 1890, the various elements now combined in the Evangelical Lutheran Church, the former Norwegian Lutheran Church of America, had developed a well defined foreign mission program. Springing from roots in Norway, mission interest first appeared in the Norwegian Synod when an offering was received for an undesignated society in 1851. Through the influence of H. A. Preus, support was later directed to the Indian Mission conducted by the Missouri Synod until 1868. Joined in 1862 by R. A. Rasmussen, who had already independently supported Lutheran mission societies in Germany, the Norwegian Synod in the seventies and eighties developed support for the

Norwegian Mission Society, the Negro Mission of the Synodical Conference, its own mission among the Indians of Wisconsin, and other missions. In another stream, Eilesen's followers showed little interest in foreign missions until after the organization of the Hauge's Synod in 1876. The contributions for missions grew rapidly. Under the influence of Norwegian societies and the General Mission Meetings, this growth climaxed in the organization in 1890 of the Norwegian Evangelical Lutheran China Mission Society. Through late in starting, the Hauge's Synod had forged to the front and was blazing the way for others among the trial of foreign mission interest and support.

199. (STH) LEAVENWORTH, James Lynn. *The Use of the Scriptures in the Works of Emil Brunner.* Yale University, 1950.

Emil Brunner has developed a "biblical theology." The present study is an effort to gain insights into the sense in which the term "biblical" may be applied to his thought. The way in which Brunner used thousands of passages of Scripture in the body of his writings to support his teachings is studied. Numbers of such passages sufficient for study purposes were found in connection with eight of his major teachings: his teachings concerning God, Christ and the Holy Spirit, Time and Eternity, Creation-Election, Man, Sin, the Christian Life, and the Categories of Thought. It is shown that Brunner, through various exegetical devises, shaped the biblical materials to support teachings in areas clearly outside the biblical thought world. The detailed analysis points to the conclusion that Brunner's is one among other possible biblical theologies. This conclusion demonstrates a limitation upon the authoritarian dogmatic of such a biblical theology.

200. (HRI) LEDBETTER, Robert Edgar, Jr. *The Planting and Growth of the Protestant Denominations in Texas Prior to 1850.* University of Chicago, 1950. MF: University of Chicago.

The dissertation seeks to discover and to describe the earliest movement of Protestant preachers into the frontier beyond the Red and Sabine rivers, and to present in as detailed a manner as possible the succeeding growth and development of the various Protestant groups to 1850. From 1836 to 1850, the study is concerned with narrating the techniques employed to set in motion church governmental machinery, the recruitment of missionaries for the Texas field, the geographical expansion and growth of numerical strength, as well as the "raising up" of a native ministry. Religious developments on the Texas frontier before 1836 were different from similar growths on other frontiers of this continent because of Mexican opposition to Protestant activity and its deterrent effects on immigration, and general disregard of the law by Protestant preachers and laymen. A final phase of the study is devoted to events resulting in sectional strife over slavery. An attempt is made to point out the influence of the churches in dividing the nation as well as the manner in which

Texas Protestantism was affected and reacted to developing national schism. The dissertation endeavors to present a biographical statement of each person whose contribution to the advancement of religion in Texas was significant.

201. (HRT E) LEE, Peter Ahwah. *The Political Ethics of John Wesley.* Yale University, 1940.

John Wesley was a Tory and high churchman by tradition. The thesis aims to show what are the implications of these two terms, especially their historical and political significance. The dissertation reveals the fact that John Wesley's high churchmanship and his Toryism are interdependent. His churchmanship makes him responsible to the community's souls, which the Anglican church had sadly neglected. In thus trying to enlighten and awaken the poorer classes he not only opened to them doors of "salvation" but also gave them educational and political opportunities by elevating their cultural and economic status. Thus the way is paved for political and economic democracy of the nineteenth century. And thus his Toryism, while conservative, has led to radical effects.

202. (PR) LEFEVRE, Perry Deyo. *The Nature of Personal Existence.* University of Chicago, 1951. MF: University of Chicago.

The absolutely crucial problem facing man at all times and at all places is the problem of the meaning and nature of his own existence. The all-important questions are: What is man? What may he become? What is the relation between the two? The purpose of this dissertation is twofold: (1) the analysis and interpretation of two types of answers to these questions, the one represented by the existentialists Kierkegaard and Berdyaev, the other represented by the naturalists G. H. Mead, Macmurray, and Mumford; (2) an evaluation of the two *methods* of approaching the problem of the person as represented in these two types of thought. The body of the thesis is an analysis of five interpretations of personal existence concluded by an attempt to evaluate the relative value of their approaches to the problem of the person. The author's conclusion is that on the whole the naturalistic approach is more fruitful; at the same time he recognizes significant shortcomings in this approach. His view is that these shortcomings can be overcome within the framework of naturalism while those disclosed in the existentialist writings considered are inextricably related to the very nature of this position itself.

203. (RE) LEFTWICH, Lacey Lee. *The Administration of Religion in the Liberal Arts College.* University of Chicago, 1942. Abstract published in *Religious Education.*

This thesis attempts to point out the inherent weaknesses in college and university attempts at community integration. It traces the early attempts to

make religion a part of the campus pattern. It then defines religion in functional terms and boldly proposes the liberal arts college at least be integrated about living religious values, arrived at democratically, and practiced in a college community of creative religious living. This in the Christian college of course would be an experiment in the discovery and implementation of our Hebrew-Christian ideals where God becomes the first living value. The thesis may become a general "blueprint" for college and university experiments in how to get creative religion into the life of the students, faculty members, officers, employees, alumni, and constituency (also donors!).

204. (STH) LEITH, John Haddon. *A Study of John Calvin's Doctrine of the Christian Life.* Yale University, 1949.

Calvin's reputation for logic, consistency, and system has obscured the underlying complexities and ambiguities of his thought. These become apparent in Calvin research which finds equally competent scholars interpreting Calvin's thought in mutually exclusive ways. One very important cleavage in Calvin research is between those who see in Calvin's theology a strong existential emphasis and those who interpret Calvin as some sort of scholastic who substitutes a code book for man's living relationship with God. The conclusion of the dissertation is that Calvin interpreted the Christian life principally in terms of man's personal and deeply mutual relationship to God but on occasion, theology, polity, and the Bible become substitutes for it. The explanation of this contradiction is to be found principally in Calvin's theological methodology.

205. (HRI) LENTZ, Harold Herbert. *The Social Gospel in the General Lutheran Synod of America.* Yale University, 1943.

A study is made of the degree to which the General Synod adopted Social Gospel ideas, and the reasons for the attitude which it displayed. The Lutheran pattern of Social Action, as formulated by Luther and accepted, with modifications, by his followers in America, is outlined. It was shown that the General Synod took a considerable interest in the social problems of its day but confined its contribution largely to the literary field. Its concept of the separate spheres of state and church responsibility, plus its evaluation of theology and of the sphere of preaching, prevented the Lutheran Church from becoming one of those actively espousing the Social Gospel.

206. (PS&R) LESLIE, Robert Campbell. *Group Therapy as a Method for Church Work.* Boston University, 1948. Abstract published by Boston University.

The Christian Church has always been interested in therapy, but it has shown little real understanding of the great therapeutic possibilities that lie

in its group activities. The church has a unique opportunity for aiding maladjusted persons through its existing group organization, provided that the potentialities of group activity are recognized. For effective group work the religious leader needs an understanding of dynamic, interpersonal psychology and needs to be conversant with the findings of group therapy and group dynamics. Church groups do not accomplish their purpose until they become creative, interacting fellowships in which individual motivations are understood, personality mechanisms are accepted and opportunities for modification of behavior are provided. The church needs to develop a more functional approach in which the traditional authoritative attitude gives way to a democratic, voluntary atmosphere. Maturity in spiritual appreciation, as well as in social adjustment, is stimulated not through doctrine imposed from above, but through personal experience in an actual social setting.

207. (HRT E) LEVER, Oscar William. *The Idea of the Kingdom of God as Reflected in the American Social Gospel Movement, 1865-1917.* Duke University, 1941.

The problem was to ascertain the socio-intellectual factors contributing to the rise and development of the American social gospel movement between 1865 and 1917; and to determine and analyze the fundamental conceptions of the social gospel in their relationship to the idea of the Kingdom of God. Findings and conclusions: (1) The social gospel idea of the Kingdom of God was an attempt to satisfy two demands of the modern Christian mind: (a) to recognize the rising social consciousness; and (b) to take into account new developments in science. (2) The social gospel advocates defined the Kingdom of God as a social ideal based upon interpretations of the biblical teachings of Jesus and the prophets, although the hope for personal immortality or a Spiritual Kingdom beyond history was not excluded. (3) This social ideal is to be understood religiously as the brotherhood of man under the Fatherhood of God—a conception based upon certain current ideas as the immanence of God, the solidarity of humanity, the worth and dignity of man, democracy, and the idea of progress. (4) The Kingdom of God was considered as an historical force already at work in humanity. (5) In the realization of the Kingdom of God the church was regarded as the chief agency of the Kingdom.

208. (SOC&R) LEVINSON, Burton E. *Jewish-Christian Relations in Pittsburgh.* University of Pittsburgh, 1950.

The study is an analysis of the activities of 80 Jewish and 120 Christian community leaders. It concerned itself with: (1) the backgrounds of community leaders; (2) the geographic distribution of community leaders; (3) the common organizational affiliations of community leaders; (4) legal efforts to improve relations; (5) the extent of contact between Jewish and Christian leaders; (6) the self ratings of community leaders with respect to their own preju-

dices; (7) suggestions for improving relations; (8) indirect and spontaneous efforts; and (9) further needed research. Conclusions: (1) A larger proportion of Jewish than Christian leaders were engaged in specific education activities. (2) Christian leaders seem less likely to attend educational meetings and forums which are designed to attack directly the problem of discrimination. (3) "Legal" techniques are not used extensively by Jewish and Christian leaders to improve relations or combat prejudice. (4) Social contact between the two groups is affected by residential location. (5) The majority of community leaders (80 per cent) were either not aware of their own prejudices or were not willing to admit that they had them. (6) The outstanding conclusion of this study is that if distance between the two groups can be reduced, the prejudice concepts of the various groups will be dislodged.

209. (HRT) LEWIS, Frank Bell. *Robert Lewis Dabney: Southern Presbyterian Apologist.* Duke University, 1946.

Robert Lewis Dabney was an apologist for the kind of theology called "Calvinist Scholasticism," for the philosophy of the Scottish "common sense" school, and for the slave-based economy and culture of the South between 1830-1865. The problem was to ascertain the influences which shaped his opinion.

210. (PR) LEWIS, Olin A. *The Metaphysic of Experience of Shadworth H. Hodgson.* Drew University, 1951.

Hodgson is a self-styled "critical empiricist." He developed a "realist" position against the background of Kantianism. The thesis consists of a presentation of Hodgson's position in relation to a Christian theism. The central problem is how or how far this type of philosophy can support the Christian point of view. The conclusion in general terms: An empiricist (of this type) and realist metaphysics can adequately support "religious experience" but not specifically "Christian experience." A Christian rather than a general metaphysic is required by virtue of the distinction between "experience of" and "experience because of."

211. (M) LINDBECK, John M. H. *American Missionaries and the Policies of the United States in China, 1898-1901.* Yale University, 1948.

At the turn of the century, in a time of acute tension between Chinese and Western political authorities and social orders, the problem of American missionaries in China lay in the conflict between their political status and their religious and social objectives. Unable to escape their Western affiliation, for political and psychological reasons primarily, and being rejected by the Chinese as political subversives and cultural aliens, American missionaries, as well as other Westerners, tried to solve their dilemma by the political expedient of securing the direct intervention of their government, working with

other Western powers in China, in order, first, to support and extend their rights and interests and, second, to reform and Westernize the Chinese political and social orders, thus opening China to Christianity. In the first of these objectives they were largely successful; in the second they failed, for American policy was limited and pragmatic in its aims, possessed only feeble diplomatic and military instruments, and was unreceptive to cooperation with nations which might lead to entanglements in Europe.

212. (HRI) LINDQUIST, Maude Lucille. *Efforts Toward Lutheran Union in the United States to 1860 (with a Brief Synopsis of Developments Arising Therefrom to 1949).* University of Minnesota, 1949.

The central problem is to show the concerted efforts to effect union of the diverse elements of Lutheranism into a one-body church among the various nationals comprising the populations in the English colonies and early republic. To 1860 these efforts were successful only to be inhibited by schisms prompted by the Civil War and the influx of Lutheran immigrants already influenced by victories of Pietism over "state-churchism" in Europe. Cleavages over doctrinal interpretation, which were intensified by foreign-language services and European-trained pastors as well as immigrant suspicion of the Americanization of the church, clung to areas where immigration was greatest, but evidences of solidarity spread from the eastern churches to the hinterland as English became the favored language among second-generation populations and as foreign mission fields and war efforts required union of efforts. By 1918 the die was cast. Since that time all but the Missouri Synod have responded to the idea of an over-all unified church and even elements in that body have elected to join with the now-existing eight larger groups, and into united efforts in welfare, wartime services, foreign and home mission fields. With expressions of further union these larger bodies now approach a further collaboration.

213. (HRI) LITTELL, Franklin Hamlin. *The Anabaptist View of the Church: An Introduction to Sectarian Protestantism.* Yale University, 1946. Published by the American Society of Church History, Hartford, Conn.

The Anabaptists, a "left-wing" movement of the period of the Reformation, have been judged for four centuries on the basis of the polemics of their opponents. Primary sources have recently become available, and study reveals that the Anabaptists were in fact primarily concerned with the restitution of the New Testament Church. The nature of the True Church was their point of departure from both Rome and the Reformers: their perspective was Primitivist. Against the pattern of Christendom they pitted the vision of the Church as a voluntary religious association, a disciplined community bound together by faith but never by political coercion. As such they were

forerunners of the Free Churches—and not just of the Mennonites—and early champions of religious liberty as conceived in the American tradition.

214. (PR) LOEW, Cornelius. *The Development of the Idea of Estrangement in Hegel's Early Writings.* Columbia University, 1951. MF: University Microfilms.

Hegel introduced the idea of estrangement in his early theological writings and developed it through several stages until its meaning became fixed and its role in the "system" assured. The present study traces the way in which Hegel subjected the idea of estrangement more and more to logical dialectical patterns and lost the concreteness of actual life which originally he had expressed very powerfully. The young Hegel (the philosophical theologian) was more profound than the mature Hegel (the theological philosopher). Through the idea of estrangement, which he used descriptively as a root metaphor, he was able to sum up the folly, contradictions, incongruities, frustrations, anxieties, and self-destructiveness which pervade human existence. As a descriptive category, the idea of estrangement belongs in any realistic and penetrating analysis of man's existential predicament.

215. (C&R) LONG, Edward LeRoy, Jr. *Religious Philosophies of Natural Scientists: A Study of the Published Credos of Twentieth Century Americans.* Columbia University, 1951. Published as *Religious Beliefs of American Scientists,* Westminster Press, Philadelphia, 1952. MF: University Microfilms.

This is a systematic study of the types of religious philosophy found in the book-length credos of American natural scientists. It is divided into two parts: The first deals with those types of philosophy which start with the truths known scientifically and seek to derive a religious philosophy from them. The second part deals with those types of philosophy seeking to reconcile the facts of science with a given religious point of view. The conclusions reached include the fact that scientists hold no religious view uniquely their own, but espouse the whole range of views found in the public at large, and that the overwhelming number of the credos suggest that science and religion are two different categories. Only when competent science handles scientific matters and competent religion handles religious matters and a dialectical attempt to relate both to a total world view bridges the gulf between them does a true reconciliation between science and religion result.

216. (PR) LOOMER, Bernard MacDougall. *The Theological Significance of the Method of Reflective Analysis in the Philosophy of A. N. Whitehead.* University of Chicago, 1942.

The core of the thesis is methodological in character. It first explicates rather fully Whitehead's method of reflective or empirical analysis (of experi-

ence) in arriving at his categories. It indicates that this method is used to arrive at those structures which are present in all experiences. It then indicates how this fundamental methodological procedure is used by Whitehead in arriving at that peculiar structure of experience called "God." It then evaluates this theological conclusion both from an analytical and constructive standpoint. It attempts to indicate the inadequacies and the work that remains to be done.

217. (E HRI) LOPER, Joseph Norris. *The Leading Conceptions of Property in American Social Christianity.* Boston University, 1952.

The central problem is to analyze and show the significance of the basic ideas regarding property as conceived by the leading men of the American movement known as "social Christianity" (the Social Gospel, *circa* 1875 to the present). The selection of the prominent men investigated (twelve in all) was based on (1) whether the man was fairly representative of social Christianity, and (2) the extent to which his work had dealt with the subject of property from an ethical point of view. The main conclusions: (1) The nucleus of the solution to the problem of property, offered by the men of this movement, is in the question of *right use.* (2) Property should be secondary in the universal scale of values, as conceived by these men; human personality is primary. (3) The test of property rights is found in answer to the question: Does the property contribute to the improvement of human personality? (4) In the final analysis, political socialism is not accepted; it is examined and judged in the light of the teachings of Jesus on the worth of the person. (5) "Idealism" is admitted and also prescribed as one of the prerequisites of social progress.

218. (B) LUND, Nils Wilhelm. Chiasmus *in the New Testament, a Study of Formgeschichte.* University of Chicago, 1941. Published by the University of North Carolina Press.

The thesis is written to show that the principle of *Chiasmus,* or inversion of terms and ideas, which is well-known in classical and modern literature, is in the Old Testament extensively applied, not only to terms, but to lines and whole paragraphs, and that this usage prevails in the Law, the Prophets, and the Psalms; that this Semitic form is carried over in the writings of the New Testament and appears in the Gospels, in the Epistles, and in the Book of Revelation, not only in brief passages, but in larger sections as well; that this form is to be regarded as a liturgical heritage of the Church from the Synagogue, and that an appreciation of this form will influence our approach to Gospels and Epistles, and in some cases be an aid to textual criticism and to interpretation.

219. (E) LUNGER, Harold Lehman. *The Political Ethics of Alexander Campbell.* Yale University, 1949.

This thesis attempts a systematic study of the nature and sources of the political ethics of Alexander Campbell, influential American religious leader interested in the public issues of his time, who lived at the intersection of the frontier and the Mason-Dixon Line, and was active in the period between the rise of Jacksonian democracy and the Civil War. The thesis reveals an uneasy blending of left-wing Protestantism and the Lockean natural rights philosophy. His views of the nature of the Church, relations between church and state, and principles of Christian conduct are essentially those of left-wing Protestantism; his views of the nature of the state and the forms and elements of government are those of Locke. His stand on particular issues reflects the tensions and interactions between his own biblicism and the Lockean law of nature. From the viewpoint of the sociology of religion, Campbell represents the emergence, out of a sect-type background, of the characteristic American denomination-type of political orientation, which abandons the sect attitude of withdrawal and seeks to establish a *modus vivendi* with the state, while retaining enough of reserve toward, and criticism of, the state to distinguish it from the church-type.

220. (B) LYONS, William Nelson. *Studied Attempts in the Synoptic Gospels to Make Legal the Judaism of Jesus.* University of Chicago, 1942.

The premise of the thesis is that if the early Greek Church had an influence on the final form of the gospel tradition, it would be natural to assume a lesser but still identifiable influence on the part of the short-lived Jewish community. Evidence was mustered to demonstrate this clearly to be the case.

221. (PR) MACHLE, Edward Johnstone. *Mysticism and Realism in the Philosophies of Nyāya-vaiśeṣika, James Bissett Pratt, and Friedrich, Baron von Hügel.* Columbia University, 1952. MF: University Microfilms.

This thesis is a study of three philosophies which claim to be, or give evidence of being, realistic, pluralistic, and yet mystical, to determine whether each is indeed so, and whether these elements prove to be compatible. It was hoped that some suggestions as to the relations of mysticism and philosophy generally would emerge. All three philosophies are shown substantially to fulfil the criteria of realism and pluralism, and to manifest a majority of the marks of mysticism. The last chapter reviews the expositions and answers affirmatively: a realistic pluralistic mystical philosophy is possible. Divergences between the Hindu school and the two Christians are pointed out, leading to

the suggestion of two types of realistic mysticism, labelled isolative and communitive respectively, distinguishable by their rejection or acceptance of empirical aspects of the self as partaking of the ultimate mystical values.

222. (HRI) MACLEAR, James Fulton. *The Puritan Party, 1603-1643: A Study in a Lost Reformation.* University of Chicago, 1947.

The study is an attempt to trace the Puritan effort in the seventeenth century to win for England a thorough reformation in religion. The transformation of Puritanism and its contributions to religious toleration, constitutional government, and economic changes were all closely connected with this effort. Since their concern was religious, Puritan leaders were not at first identified with the political and economic opposition in parliament, but after their efforts to secure reformation through crown and convocation failed, they gradually became so. This fusion was complete by 1640 when Puritanism was ostensibly victorious. But though they could destroy the old church, Puritan leaders soon found they could not erect a successor. For one thing, long defiance of authority had bred individualism and wide diversity of thought as to the pattern of the true church. Moreover, the Puritan laity had no intention of subjecting themselves to a new clericalism, however godly. They sabotaged a settlement, finally assenting only to a "lame Erastian presbytery," and even this could not be established because of the hostility of the laic sects and their army. But though the hope of a Puritan Establishment was forever gone, Puritanism had spread deeply and nonconformity provided one of the continuing traditions of English life.

223. (HRT) MANIFOLD, Orrin Avery. *The Development of John Wesley's Doctrine of Christian Perfection.* Boston University, 1945.

The problem of the dissertation was the description of the major sources from which John Wesley's doctrine of Christian perfection came and an analysis of its development. The ideal of Christian perfection came from his reading of Jeremy Taylor, Thomas à Kempis, William Law, and the Bible. The doctrine was greatly influenced by the experiences of the early Methodists. The actual experience of sanctification as an instantaneous work of grace was largely influenced by the pattern of the experience of conversion which Wesley had learned principally from the Moravians.

224. (HRT) MANSCHRECK, Clyde Leonard. *The Adiaphoristic Controversy in the Life of Philip Melanchthon.* Yale University, 1948.

The problem was to present an accurate historical depiction of the adiaphoristic controversy and its effects. Conclusions: Contrary to popular be-

lief and the charges of his opponents, Melanchthon was not an innovator in *adiaphora.* A striking similarity exists between Melanchthon's stand during the controversy and the previous views of himself and Luther. Melanchthon was not disloyal to Luther; he displayed both the letter and the charity of Luther in this realm. He was a relatively true interpreter of Luther on *adiaphora,* especially in view of the high value Melanchthon and Luther placed on unity and love in contrast to schism and egoism and the attitude of both toward civil authority. Melanchthon in his so-called "timid piety" was closer to Luther than Flacius in the extremes of his abuse and slander. However, Flacius had a more practical understanding of *adiaphora.* This controversy cost Melanchthon the leadership of the Lutheran Church; it led to the bitter doctrinal fights prior to the Formula of Concord; it made evangelical church union virtually impossible; and it formed the background for the conservative formalism of the Formula of Concord.

225. (HRT STH) MARTIN, Glen Otis. *N. F. S. Grundtvig: The Man and His Theology.* Columbia University, 1950. MF: Columbia University Library.

Bishop Grundtvig is an obvious and necessary key to the understanding of the important nineteenth century in Danish Lutheranism which produced both him and Søren Kierkegaard. Yet, apart from the manifestly unfair attacks of Kierkegaard and some limited studies by educators of his folk high school thoughts, little about him has been available in America. This dissertation has as its purpose the presentation of a concise picture of the man and his theology which can serve as an introduction. The first two chapters present his life in its cultural context and the genesis of his philosophy with its roots in rationalism, romanticism, and British empiricism. The next three chapters present successively his philosophy of history, his doctrines of church, creed, scripture and sacrament, and a comparison with Søren Kierkegaard. He regarded as his matchless discovery his conception of the church as a community of faith based on a common acceptance by the people of the living word in creed and sacrament—especially in the Apostle's Creed and baptism. For him, no man becomes a Christian save in the community of faith. While less profound than Kierkegaard, he provides a needed balance and is a far more significant figure in Denmark.

226. (STH) MARTIN, James Luther. *The Doctrine of Sin in the Theology of Reinhold Niebuhr and Emil Brunner.* Yale University, 1951.

The problem is to analyze systematically and to compare the doctrines of sin and original sin found in the theological writings of Niebuhr and Brunner. The study includes a treatment of both the individual and the social im-

plications of the doctrines. It is concluded that while both writers have attempted to restate the orthodox doctrine of original sin, both have made important deviations from the doctrine in its older meaning. Brunner by his emphasis on the orders of creation tends to make sin an almost impersonal force. Niebuhr by attempting to maintain a tension between freedom and determinism sometimes leans rather heavily in the direction of the very Pelagianism which he seeks to avoid.

227. (HRI) MASON, Merle Hilburne. *The Leonine Sacramentary.* Brown University, 1945.

The Leonine Sacramentary, early Latin prayerbook, lacks the first part including original name, date, and canon. An analysis of the general form and of textual differences between this and other early Western Sacramentaries establishes the order: The Gregorian and Ambrosian books drew on an unknown source which, with the Gelasian book, drew upon still another source which in turn, along with the Leonine Sacramentary, had a common unknown source. The Leonine book therefore was not drawn upon by the other existing Sacramentaries. It is a collection of scattered prayers whose disorderly arrangement is due to the collector's ignorance of the liturgical customs and of the environs of Rome. It was never employed as an actual mass-book of a celebrant, but was probably intended to serve as a basis for the making of a sacramentary or a private prayer book, or it may have served only as the work of a novice in liturgical affairs to preserve some old prayers for future reference by himself or others.

228. (RE) MAVES, Paul Benjamin. *The Christian Religious Education of Older People.* Drew University, 1949. Published by the National Council of Churches of Christ in America, Department of Pastoral Services, 297 Fourth Ave., N.Y.C.

The study attempted to find answers to these questions: (1) What is the situation in certain representative local churches in relation to older people; (2) what can be done to help the ministers in these selected churches develop Christian religious education programs that more effectively serve older people; and (3) how can such programs enable older people to achieve and maintain personalities characterized by maturity, wholesomeness, and creativity. The thesis of the study was (1) that the religious education of older people is an important and integral part of the total ministry, (2) that in general the program of the churches, while of considerable value, is not nearly as effective as it ought to be and could be, (3) that the primary factors in the effectiveness of such programs are the personal adjustment and professional competence of the minister in charge, and (4) that the church has a very important part to play in helping persons find meaningfulness in later maturity.

229. (RE) MAXSON, Theron Bowers. *A Study of Some Concomitant Factors Influencing the Program of Religious Education and Church School Attendance of Spokane, Washington.* University of Southern California, 1944.

The purpose of this study was that of surveying fluctuations in church school attendance, by departments, over a period of years from 1933 to 1943, with an analysis of possible causal factors; also of studying objectively the internal structure, organization and curricular pattern of the church schools of Spokane and vicinity. The study is divided into three parts: (1) sociological and environmental factors of the city church; (2) study of personality needs of the church school pupil; (3) analysis of data relative to program of religious education in Spokane proper, as related to items (1) and (2).

230. (PR HR) McCAFFERTY, Lawrence Madeley. *Triadic Concepts in Religious Thought.* University of Southern California, 1952.

The purpose of this study is to explore and clarify certain key ideas and conceptions in cognate religious traditions. The concept of the *intellectus ageus,* i.e., the noetic intelligence of the Platonic-Aristotelian-Scholastic tradition, can be exactly paralleled in the tradition of Asia and the Near East. The discovery of this element leads to the question of the possibility of a *philosophia perennis,* i.e., of a universal substratum of cognate conceptions. It would seem that men have in various ways been seeking the same ultimate goals, visible through the tissues and integuments of their respective societies. Invariably, the language of the original thinkers has been symbolic. One of these structural identities is the triadic concept. It is the contention of this study that a comprehension of the concepts central in the thinking of the traditions examined—"Time," "Space," "Sound," "Mind"—will make for a rounded understanding of the religious thought of Asia and of the Europe of antiquity and the Middle Ages. Religion, in societies that have considered their way of living significant of more than the utilitarian, embraces a complete way of life, suggesting a pattern which is significant of the intelligible Reality, known to the ones who have become "whole."

231. (HRT) McGEEHON, Carl Wilson. *The Controversial Writings of William Ellery Channing.* State University of Iowa, 1940. Abstract published in the *University of Iowa Doctoral Dissertations,* Vol. IV.

In the development of the liberal religious thought, William Ellery Channing, a prominent Boston preacher, played an influential part. It is the purpose of this study to investigate the significance of Channing's controversial writings in the development and establishment of Unitarianism. His open letters to the Rev. Samuel C. Thacher and the Rev. Dr. Samuel Worcester, in 1815, gave the signal for the outbreak of controversy. In a magazine article of

the same year he vigorously protested against the measures the orthodox had adopted to thwart the growth of liberalism. At Baltimore, in 1819, in an epoch-making sermon, Channing served his cause by presenting a brief, systematic exposition of the distinguishing Unitarian beliefs. Two periodical articles in the winter 1819-1820 contained further elaborations of his objections to Calvinism and defence of Unitarianism. Again in 1830 he attracted wide attention by a sermon preached before the State Legislature of Massachusetts, and the appearance of a volume of his collected writings. The small number of Channing's distinctly controversial writings are in strange proportion to their significance. They aided materially in making articulate the uncertain liberal thought of the early nineteenth century, alienating the orthodox, and creating a permanent breach in the ranks of American Congregationalism.

232. (PR HRT) McKAY, Orville Herbert. *Theism and Reason : The Problem in Gifford Lectures Since 1900.* Drew University, 1941.

The problem of this dissertation is that of characterizing the theistic emphases of twentieth century thought from 1900 to 1941. Nowhere will one find a more accurate cross-section of theistic thought than in the Gifford Lectures. Four approaches to theism are discussed: "The Speculative," "the Idea of Value," "the Scientific," "the Claim of Revelation."

233. (HRI STH) McKEE, William Wakefield. *The Idea of Covenant in Early English Puritanism (c.1580-1643).* Yale University, 1948.

The idea of convenant, traceable among continental reformers, was developed by a group of English Puritans to describe God's relation to man, to outline a theory of salvation, to bind men to ethical living, to interpret the course of history, and to characterize the nature of society. God has chosen to deal with men by convenant, first the covenant of works and then covenant of grace. The famliy, church, and commonwealth are established by covenant, as are all voluntary relationships among men. Covenant thinking stresses God's reasonableness and mercy and highlights man's consenting to his relations with God and man. It implies government by covenant, and not by fiat. On one hand it emphasizes mutuality and voluntarism so as to underate social inequalities, and on the other it demands ethical activity and social responsibility. The idea of covenant does more than reconcile God and believers; it affirms the freedom and duties of man in all his relationships, both divine and human.

234. (PR) McKELLAR, Ella Clare. *The Creative Activity of Mind.* Boston University. 1940.

The problem of the thesis is the definition of the nature and limits of creative activity of mind. Is mind active or passive, or both? If creative, in

what sense and to what extent? The view of mind is important, influences scientists, philosophers, artists, and statesmen in their aims and methods. Creation is making something new and is often regarded as the exclusive prerogative of God. Is it? A systematic study of this problem has not been made previously. The historical approach reveals that all great philosophers have believed in creative activity of mind. Next the empirical approach was considered and compared with the rational Greek. Creativity through science, arts, individual experience, lead to the resultant hypothesis, and relations of these to other fields. Sixteen specific explanatory hypotheses led to the conclusion that all creativity involves divine action either wholly or in part. Mind and only mind is creative. Man's highest and most nearly independent creations lie in his free choices. Man may be creative, if he is a cooperative factor essential to some of God's creations.

235. (HRT C&R) McPHEETERS, Chilton Claudius. *The Changing Apologetic Emphasis of Anglican Theology as Represented in the Bampton Lectures, 1780-1940.* Drew University, 1948.

The period covered by the present investigation is the saga of adjusting "Revealed Religion" to the growing insights of a scientific era. It illustrates how the Anglican Church confronted the unprecedented task of modifying and abandoning an apologetic structure long deemed "certain beyond the power of the finite to dispute" and rebuilt in the light of new facts and circumstances. The results reveal three distinct phases of apologetic emphasis. (1) The era of "Traditional Evidences" based upon the "unquestionable proof" of miracle and prophecy. (2) The era of "Adjustment to Criticism" in which critical problems cease to be evaded on the grounds of "irreverence" or "impiety" and science becomes a great new adjunct for augmenting Christianity. (3) A period characterized by "Conservatism and Liberalism" in which Divine Inspiration as an isolated process beginning and ending in the production of a Book is broadened to include the continuing action of God in the lives of men. It is the era marked by an eirenicon with science. The whole represents a consistent apologetic defence of the central insights of classical, evangelical Christianity.

236. (HRT) MEAD, Sidney Earl. *Nathaniel William Taylor 1786-1858: A Connecticut Liberal.* University of Chicago 1940. Published as revised by the University of Chicago Press, 1942.

Nathaniel William Taylor, pastor of Centre Church, New Haven 1812-1822, and Professor of Theology, Yale Divinity School, 1822-1858, was the outstanding theologian of the orthodox Congregationalist during the Unitarian controversy 1819-1828. During this time, in close cooperation with such men as Lyman Beecher, Chauncey Goodrich, and Eleazer Fitch, he worked out the liberal orthodox theological system commonly known as "Taylorism,"

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which appeared in his two volumes *The Moral Government of God* (1859); *Essays, Lectures, Etc. upon Select Topics in Revealed Theology* (1859), and the volume of *Practical Sermons* (1858). "Taylorites" in controversy with the conservative "Tylerites" (followers of Bennett Tyler), following 1828, prepared the way for Horace Bushnell and the later liberalism in the Congregational churches. The study is historical, with detailed treatment of the background and course of the Unitarian controversy 1805-1828, and of the controversy between "Taylorites" and "Tylerites" during the following years.

237. (HRI SOC&R) MECKLING, Frank Edmond. *The Pious Party 1785-1833.* University of California, Los Angeles 1950.

The Pious Party, both in and out of Parliament, was led by William Wilberforce and the other members of the religious group known as the Clapham Sect. Its force and vitality were shown in the abolition of the slave trade and slavery, in the reform of English morals, and in the establishment of the Church Missionary Society, the Religious Tract Society, and the British and Foreign Bible Society. Their strength was intensified because they consistently believed in divine guidance in all the details of their daily lives. By fostering religion and morality at home and abroad, the Pious Party hoped to strengthen England and make her greatness secure. Both in business and in humanitarian crusades, they worked as individuals, or through organized corporations. The questions of adequate wages, decent homes, sanitation, and a rising standard of living were relegated to a future world: i.e., John Newton, a key Evangelical minister and hymn writer, and Charles Simeon, the Cambridge divine, riveted the attention of their converts upon the next world where all social inequalities and rigid class stratifications would be properly and divinely adjusted. But in spite of limitations in social outlook, the cardinal tenet of the Pious Party was the brotherhood of man.

238. (STH) MENMUIR, Ronald J. *The Anthropological Implications of the Doctrine of Divine Otherness Viewed in the Light of the Doctrine of Revelation in Contemporary Christian Thought.* University of Southern California, 1951.

This dissertation deals with a problem in revelation as represented in the writings of Karl Barth, Emil Brunner, Edward J. Carnell, William Temple, Rudolph Otto, and Martin Buber. Specifically it sets forth the relation between the idea of the "otherness of God" and of human nature in each of these authors. It shows the difference between the "Wholly Other" as "absolute difference," and the "Holy Other" as "personal objectivity." This shift from "difference" to "objectivity" does not reduce the "wholly." It does change its meaning radically. It is the kind of difference that is based on the recognition of a fundamental likeness. There is a radical difference between the otherness which we ascribe to a physical object and the otherness which we experience

in encounter with another person. Unlikeness makes a kind of difference which reduces the significance of the difference. The most radical otherness is dynamic likeness in a wholly objective form. Here the Wholly Other becomes the Holy Other. The first is said to make impossible a satisfactory Christian anthropology or genuine revelation. The latter is defended as providing all the necessary factors of Christian theology—the Otherness of God, the competence of man, and genuine revelation.

239. (HRI RE) MERKENS, Albert G. *Origin and Development of Lutheran Elementary Schools of the Lutheran Church—Missouri Synod—in Northern Illinois.* University of Pittsburgh, 1947. Abstract published in the *University of Pittsburgh Bulletin,* Vol. 44, no. 6 (April 10, 1948).

The thesis seeks to supply information concerning the origin, development, and present status of the 116 elementary schools owned and operated by Lutheran congregations of the Missouri Synod in Northern Illinois. The schools established between 1837 and 1847 were of a non-confessional nature, controlled by parents, and charging tuition. After the founding of the Missouri Synod in 1847, the schools became congregational or parish schools and assumed a distinctively Lutheran character in matters of control, support, curriculum, and teachers. Congregations have consistently refused either to seek or to accept state support for these schools. The teachers are procured almost exclusively from among the graduates of the Synod's Teachers College at River Forest, Illinois, and at Seward, Nebraska. Throughout the century of their existence and development, these schools were religious schools, organized around a set of Christian, specifically Lutheran, ideals. Their underlying philosophy has been that religion is the true basis of a useful life of worthy citizenship in the State and of efficient membership in the Church. Their primary objective has been to co-ordinate Christian truths and principles with the entire curriculum, making of the educative process a unified process for the development in one environment of the whole child.

240. (HRI E) MERVIS, Leonard Judah. *The Social Justice Movement of the American Reform Rabbis, 1890-1940.* University of Pittsburgh, 1951.

The purpose of the thesis was to portray the social ideals and action of the American Reform rabbis in the half-century, 1890-1940, as reflected in the proceedings of the Central Conference of American Rabbis and in the careers of a selected number of rabbis in their respective local communities. Although the first efforts of the Conference were feeble, the Conference by 1920 formulated a very strong social platform. In the following two decades, the Conference augmented the platform, keeping it abreast of the latest problems in American life. To be noted among the achievements of the Conference was the liberal stand on birth control. The Central Conference was the first of the

national religious bodies to recognize the importance of the control of parenthood. Beginning in 1922, the Central Conference participated in a number of joint enterprises with the Federal Council of the Churches of Christ in America and the National Catholic Welfare Conference. In one of these, the steel conflict, the religious forces were a factor in eliminating the twelve-hour day. As for the local level, it was found that a number of American communities were indebted to the social zeal of the rabbis.

241. (E C&R) MICHAELSEN, Robert Slocumb. *The American Gospel of Work and the Protestant Doctrine of Vocation.* Yale University, 1951.

The thesis represents an effort to trace the American gospel of work in terms of its beginnings in the Protestant doctrine of vocation and in other sources, its full fruition in the nineteenth century, and its influence in twentieth century American industrial society. The author endeavors to show how the Protestant doctrine of vocation was changed in late seventeenth century Puritanism (English and American) so as to contribute to the rise of the gospel of work; to trace the influence of the "Yankee" spirit; and to indicate the role of Benjamin Franklin in giving voice to the American gospel of work. The discussion of the ninteenth century takes into consideration the place of the gospel of work in school text books, sermons, etc. The concluding chapter is concerned with the inter-relationship between Protestantism and the gospel of work in American history.

242. (STH) MICHALSON, Carl. *The Problem of Revelation and Reason in the Theology of Karl Heim.* Yale University, 1945.

Karl Heim's theology discloses a dialectical pattern for the relation of revelation and reason. On the one hand, there is a continuity between revelation and reason: an existential point of contact for the revelation, a unity between theology and philosophy in a "science of the ultimate," and a non-offensive, rational apologetic for the faith. This emphasis Heim holds in avowed opposition to Barthianism. On the other hand, there is a discontinuity: Human experience has no intrinsic validity, God is inaccessibly dynamic and transcendent, and reason is incapable independently of arriving at the truth of God. This emphasis Heim holds in opposition to theological empiricism and rationalism. What to some interpreters seems to be either contradiction or a series of stages in Heim's theological development is really a deliberate dialectic or polarity. An apparent contradiction is resolved by the rational necessity for, and possibility of, revelation. This rational requirement is correlated with its fulfillment in the Christian revelation. There is always the suspicion in Heim's method, however, that he has imported presuppositions of the Christian revelation into his rational argument in such a way as to prejudice the dialectic on the side of the discontinuity between revelation and reason.

243. (C&R) MIDDLETON, William Vernon. *Marxist Criticism in Twentieth Century America Judged by Humanistic Standards.* Drew University, 1946.

The dissertation is a critical study of the works of the leading Marxist literary critics in twentieth century America, who attempted to evaluate literature from the Marxist viewpoint. The humanistic standards used in the critique were derived from a study of the works of Irving Babbitt, Paul Elmer More, and Lynn Harold Hough. Their criticism is of both literature and life. The basic conviction was that no interpretation of life is complete which considers life as a manifestation of mechanical interactions and biological impulses and ignores the capacity of man for loyalty to duty and his capacity to make significant choices in the light of eternal laws. Points of agreement were found with the Marxist position; such as, concern for human welfare, and a desire for realism in literature. Criticism was made of the denial of moral and spiritual needs, the insistence that the economic factor is the one decisive influence in history, the denial of personal responsibility, the justification for deceit and brutality, and the crass materialism. The thesis found that the effect of such literature upon life was pernicious.

244. (STH) MIELKE, Robert H. E. *The Doctrine of* Imago Dei *in the Theology of Emil Brunner.* Drew University, 1951.

This work shows how Brunner's doctrine of the *imago Dei* is central to the development of all his theology. The thesis considers the historical background of his attempt to base all Christian doctrine on existential relations. It defends Brunner's interpretation against the attacks of those who find his view to be "a revolt against reason" and also against an opposite form of criticism which regards his insistence on *Anknupfungspunkt* to be a harboring of vestiges of rationalism. Brunner finds that the *imago Dei* is an interpretation of man's nature as reflecting being, as being *before God.* This position of man cannot be understood within the limits of abstract reason. Its personal categories of love (or sin) presuppose revealed knowledge already existing. Even when man negatively reverses his relationship, he still remains *before God.* Certain orders of life remain suspended in this existential relation. The Incarnation brings about a restoration of the image by its penetration of man's autonomy without an overpowering of his freedom.

245. (HRI) MIESEL, Walter Emanuel. *The Development of the Lutheran Inner Mission Societies in the Lutheran Church in America with Special Reference to Pennsylvania.* University of Pittsburgh, 1947. Abstract published in the *University of Pittsburgh Bulletin,* Vol. 44, April 10, 1948.

The purpose of the study was to compile a systematic historical record of the origin and development of the Lutheran Inner Mission Societies in the

Lutheran Church in America, and to give a case study of the Lutheran Inner Mission Societies in Pennsylvania. The areas of service into which the Inner Mission Societies entered vary according to recognized needs and the ability to meet them. Institutional visitation is engaged in by more societies than any other area of service, twenty-six societies having entered this field. Other areas of service, into which many societies have entered, are: family welfare, child care, and service to prisoners. The social welfare work done by the three societies in Pennsylvania is sufficiently varied, in the opinion of the author, to give a fair picture of the social welfare work that is being done by all the Inner Mission or Social Welfare Societies. There has been a definite trend toward improving the services rendered by the Inner Mission Societies. While never losing sight of their primary emphasis; namely, the use of spiritual therapy through the application of the Word of God, the societies today endeavor to use the best social work principles and techniques available.

246. (B) MIHELIC, Joseph Ludwig. *A Study of the Literary Style of the Old Testament in the King James Version.* University of Chicago, 1941. Essential portion published by the University of Chicago Press.

The aim of the thesis was to investigate the source of the superb literary style of the Old Testament of the King James Version. This study was divided into four parts: (1) the history of the English versions preceding the King James Bible; (2) a study of the development of Hebraic studies in English universities prior to the 17th century; (3) the linguistic qualifications of the King James translators; and (4) an analysis of the biblical language and style—vocabulary, grammatical constructions, rhythm, figures of speech, and hebraism. This revealed that: (a) The vocabulary is predominantly Anglo-Saxon; (b) the word sequence and phraseology follow very closely Hebrew thought pattern and grammatical construction; and (c) the rhythmic beauty of the language, the figures of speech and the hebraisms are the result of a literal translation of the Hebrew Old Testament. Conclusion: The Old Testament of the King James Version is a translation into English vocabulary rather than into English phraseology. The literary style of the Old Testament of the King James Version is, therefore, a Hebraic literary style clothed in English vocabulary.

247. (PR) MILLER, Allen Ott. *The Teleological Relation Between Nature and Morality.* Yale University, 1941.

This is a study of the theistic arguments of F. R. Tennant and W. R. Sorley, against the background of the philosophy of Immanuel Kant. Tennant's philosophy roots in the psychological-epistemological problem of the *Kritik der reinen Vernunft;* Sorley's in the ethical and theological considerations of the *Kritik der praktischen Vernunft* and in the *Kritik der Urtheils-*

kraft. In each case our authors attempt a reformulation of the approach of Kant that is in line with their own divergent starting-points for theistic argumentation: physical science and the theory of ethics. Against the background of Kant's detailed classification of the types of Teleology *(K.d.U.),* Tennant's use of the category of "teleology" is found to be limited to mean only "conscious purposefulness." Sorley, on the other hand, uses "purpose" as the equivalent of the general category of Teleology, including "unconscious purposiveness" and "conscious purposefulness." In the course of the argument, therefore, Tennant's teleology is "external" and Sorley's "internal" or "immanent." Finally, they are in essential agreement with Kant in their attempt to build a philosophical theism upon non-religious data, i.e., upon a combination of natural and moral evidence.

248. (B HRT) MILLEY, C. Ross. *The Development of Monotheism in Israel.* Boston University, 1950.

The problems which present themselves are: (1) When does monotheism begin in Israel? (2) What were the contributions to monotheism of the great prophets of the eighth century? (3) When was strict monotheism attained in Israel? Monotheism in Israel was a process of gradual achievement. It was necessary to sketch briefly the course of Israel's history along with the customs and institutions which governed its life. Israel's relationships with other peoples were followed, noting the inflow of foreign elements which either led to moral degeneration or stimulated, on the part of Israel, a constructive protest or a creative synthesis. The religious life of the Israelite people was, from very early times, bound up with their national and economic life. Thus, the changes which took place in these phases of their life influenced profoundly their religious thinking. Part I gives a survey of the history of the Israelite people from early times down to the capture of Babylon by Cyrus in 538 B.C. and the subsequent decree of Cyrus granting permission to his subject peoples to return to their several homelands. Part II traces the religious trends in Israel from the epoch of the Hebrew Fathers to the achievement of strict monotheism by the Deutero-Isaiah.

249. (PR) MILLIGAN, Charles Stuart. *A Critique of the Doctrine of the Divine Eros in the Philosophy of Alfred North Whitehead.* Harvard University, 1951. Abstract published by Harvard University.

The principal question is whether Whitehead's "Eros" concept, presented in *Adventures of Ideas,* represents a departure or development in his doctrine of God. The conclusion is that the Eros concept is both a departure and development in the direction of a more clearly naturalistic God concept. This development is carried yet further in *Modes of Thought,* but in his last lecture on "Immortality" Whitehead returns to the views of his writings during

the twenties. The inquiry is carried out in the context of Whitehead's philosophical system. The God concept is evaluated and criticized from a technical standpoint rather than on the basis of what Ely calls "religious availability." In the concluding chapter an alternative concept of God is suggested, which is thought to be generally compatible with Whitehead's metaphysics. It is a development of the Eros concept, utilizing also contributions of Alexander and Dewey.

250. (HRI) MILLION, Elmer Garr. *Protestantism in the Kentucky Blue Grass 1865-1940.* University of Chicago, 1950.

Proposing that American church histories dealing with post-Civil War times are sectional in bias and that the church history of the South 1865-1940 has not been written, this thesis outlines an approach to southern church history since 1865—primarily via a full treatment of Kentucky Blue Grass Protestantism 1865-1940—and suggests how our understanding of recent church life in America can be made more adequate. Using sociological techniques and historical research procedures, this dissertation finds that Baptists, Disciples, Methodists, and Presbyterians in the Kentucky Blue Grass 1865-1940 are: (1) standard so far as denominational structure and self-consciousness are concerned, (2) revivalistic in recruiting and retaining church membership, (3) biblicistic in world view, and (4) quite conservative in relations with society. Especially interesting is the discovery that Kentucky Presbyterianism did not break with the Presbyterian Church USA over the slavery issue but over adjudications relative to church-state relationships, the break coming after 1865. Interesting also is the description of how confederatism invaded the churches. Many of the conclusions of this thesis relative to recent southern church life agree with those of W. J. Cash and E. N. Poteat, and significantly differ from the picture drawn by W. W. Sweet, W. E. Garrison, G. G. Atkins, and others.

251. (PR) MITCHELL, Wilfred Manlove. *Josiah Royce, H. B. Alexander and Christianity: A Normative Study in Christian Metaphysics.* Yale University, 1940.

Many American philosophers have claimed to offer a metaphysics of Christianity. Some have claimed that theirs was the *only* metaphysics which could explain the phenomena of the Christian religion and its dogmatics. Among these were Royce and Alexander. By arbitrarily establishing a normative statement of the essentials of Christian metaphysics, a criterion was developed for determining the adequacy of Royce and Alexander as interpreters of Christianity. It was found that Alexander was the more successful. Since Royce was chief American representative of rational absolutism and Alexander was an indigenous expression of process philosophy, the study may to that extent be conceived as a comparison of these two types of metaphysics and their adequacy for Christian experience.

252. (B STH) MITZNER, Theodore B. *The Meaning of* en Christo *in Paul.* University of Southern California, 1952. Abstract published by the University of Southern California.

The problem is to ascertain the meaning implied in Paul's oft-recurring use of *en Christo,* and its related formulae, in his letters; and to observe the reflection of this usage in certain other New Testament writings. The letters quite generally attributed to Paul in the Greek New Testament are examined to discover not only the total number of occurrences, but the context of these occurrences. The leading universal factors, and the particular factors in Paul's personal experience are carefully considered. Conclusions: (1) Being *en Christo* represents to Paul a life of simple and dynamic orientation with a theistic reference and source. It is a new life related to resurrection, faith and spirit. (2) *Pneuma,* both as to God, and in man, is a ruling conception. (3) In man the correlative of *pneuma* is *soma,* which under the power of the Spirit becomes a factor in the best life. (4) Being *en Christo* means being *en Pneumati* by reason of the fact of Jesus. (5) This, to Paul, is a communication of cosmic significance, of life itself. He is reconciled, apprehended, made alive, brought out of isolation into fellowship; he is encouraged, comforted, brought to maturity; and he becomes a living witness of the communication of that life to others.

253. (M) MOFFETT, Samuel Hugh. *The Relation of the Board of Foreign Missions of the Presbyterian Church in the United States of America to the Missions and Church Connected With It in China.* Yale University, 1945.

This study of the relation of the Presbyterian Board of Foreign Missions to its China missions and church reveals the following major facts: (1) The form of organization of the Board was derived from Congregational precedents and adapted to Presbyterianism. (2) The form of organization of the missions, also derived from Congregationalism, proved more difficult to adapt to the Presbyterian framework, particularly in its relation to the Board in America, and the church in China. (3) In its relation to the Board, the mission was at first comparatively free from Board control. When the supervisory powers of the Board were increased, the mission grew restive, and was satisfied only by a compromise guarding both the field autonomy of the mission and the ultimate authority of the Board. (4) The Board is related to the churches in China through its China Missions. Relations between the missions and the Chinese church have passed through three stages: (a) mission paternalism, 1845-1906; (b) mission and church cooperation, 1906-1926; (c) developments and experiments in church autonomy, 1926—. (5) Mission cooperation with the Chinese church has taken three major forms: joint control, church-centric devolution, and parallel cooperation. The present trend is acceleration of church-centric devolution, leading to dissolution of the mission.

254. (HRT) MOORE, Virginia. *Religion and William Butler Yeats.* Columbia University, 1952. MF: University Microfilms.

The most perspicacious modern critics having disagreed violently as to the nature, traditionality and "intellectual respectability" of William Butler Yeats' religion (if any). The thesis endeavors to clarify the issues. To avoid abstraction, the subject is treated semi-autobiographically. The dissertation examines in detail Druidism, Blake, and Hermetism as major doctrinal influences (all new material), the teachings and rituals of the Hermetic, Rosicrucian and "Christian-Cabalistic" Order of the Golden Dawn to which Yeats belonged for over twenty-five years (again, all new material), his doctrine of mask as it emerged from his theory of progress through conflict of opposites, his spiritistic investigations, his "system" ("mediumistically" outlined by his wife before elaboration by himself) as presented in *A Vision* (particular attention is paid to his Great Wheel as a classification of human types, and to his Double Cones as a universal pattern of development for both individuals and history), his friendships as school for an eventual understanding of love as a subjective-objective reconciliation, his long study of Western and Eastern philosophy (a phase heretofore neglected), and his relation to Christianity. The last chapter summarizes the final convictions of a great writer who, hungering for ultimates, struggled towards a heterodox but surprisingly consistent world-conception.

255. (PR) MOULTON, Phillips Prentice. *The Doctrine of Immortality in the Thought of A. E. Taylor.* Yale University, 1949.

The purpose of this thesis is to examine Taylor's moral argument for immortality. Beginning with the implications of man's moral nature, Taylor argues that since man's obligations and aspirations cannot be fulfilled adequately in this life, they must be fulfilled in an afterlife—if the universe is rational and good. Taylor finds the metaphysical basis for this line of thought in the rationality of the universe, the objectivity of values, the integral relationship between fact and value, and the existence of a good God. The objection that the existence of evil nullifies the argument from goodness to actuality may be met by the concepts of purpose and of the privative nature of evil. Although evil exists, good is the ultimate principle of the universe; the world exists for the realization of goodness by persons. The extinction of man would be incompatible with this view. The criticism that value is concerned with quality rather than permanence is countered by the argument that although quality is not dependent upon permanence, it is enhanced by and implies it. Moreover, the continued realization of value requires the continued existence of persons. The concept of personal immortality is more consistent with moral experience than any alternative.

256. (B) MOWRY, Mary Lucetta. *Poetry in the Synoptic Gospels and Revelation.* Yale University, 1946.

Recent trends in the study of New Testament literature indicate that one of the most provocative issues arise over the question regarding the poetic material in the New Testament documents. In this study we deal with only one aspect of the problem: namely, with the material related to the Palestinian environment. Our examination of the New Testament documents, therefore, includes passages contained in the Synoptic Gospels and the Book of Revelation. Strict application of criteria to materials in the Synoptic Gospels and the Book of Revelation indicates that the early church may have preserved twenty sayings of Jesus spoken originally in poetic form as well as an apocalyptic poem and religious lyrics.

257. (B) MURPHY, Harold Sidney. *The New Testament Text of the* Demonstratio Evangelica. Yale University, 1951.

This dissertation is concerned with isolation and analysis of some 850 quotations made from the Greek New Testament by Eusebius of Caesarea (d. A.D. 339) in his apologetic work *Demonstratio Evangelica.* The object of this investigation is to identify the type(s) of Greek New Testament text used by Eusebius in this work and thus especially to elucidate the problem of the so-called Caesarean text-type which is of basic importance in the evolution of the text of the Greek New Testament. Results indicate that quotations made from the Gospels in the *Demonstratio* are of the "Caesarean" text-type. Quotations from Acts show a Neutral text-type and in the Pauline Corpus a text like that of the Chester Beatty Papyrus (P^{46}). The data here assembled and analyzed are to be utilized by the International New Testament Manuscripts Project.

258. (HRI) MURRAY, Thomas. *A History of the Baptists in Washington State: 1853-1931.* Yale University, 1947.

Baptist work was unofficially begun in Washington when Thomas Harper, a layman from Tennessee, began holding meetings for his fellow Baptists in Mound Prairie, a village close to the present city of Olympia. By 1871 there were five small churches in western Washington—Seattle, Puyallup, Elma, Oysterville, and Olympia—and they organized the Puget Sound Association. The Northwest Baptist Convention was organized in 1888 by the five associations which were in existence at that time. Simultaneously churches were being organized in eastern Washington by ordained ministers who made their way from Oregon in 1867. The earliest churches in this region were at first affiliated with Oregon associations; however, independent associations did develop, and they brought into being the Eastern Washington and North-

ern Idaho Baptist Convention. Numerous efforts were made to unite the activities of the two Washington conventions, but these failed because of the Cascade Mountains which formed a natural barrier down the center of the state and made communication difficult and because of the sectional pride which had developed through the years. Not until 1931 was unification a fact, and since that time the denominational activities of the Baptists have been under the direction of the Washington Baptist Convention.

259. (B) NAPIER, B. Davie. *The Historical Problem of Elijah.* Yale University, 1944.

The essential and central problem was the separation of primary and secondary material in the cycle of stories about Elijah, I Kings 17-19:21, and II Kings 1-2. This analysis completed, the primary material returns the impression of a literary genius recording the original narratives about Elijah; and a prophet in every way worthy of his traditional place second only to Moses.

260. (B) NASON, Philip Stephen. *The Messianic Hope in the Book of Isaiah.* Boston University, 1942. Abstract published by Boston University.

The central problem of the dissertation was to ascertain the origin and development of Israel's Messianic hope. The Book of Isaiah was used as a field of study. The prophet's religious concepts were studied against the background of the Canaanite cults that were so widely accepted and practiced in his day by the people of Israel. Messianic ideas in some of these cult practices were discovered, especially in ritual literature discovered at Ras Shamra in 1929. The conclusion reached was that Isaiah was the author of Israel's Messianic hope, that it arose in his mind as a counter thought to the corrupt messianic idea of the fertility cults of Canaan. A study of the later passages of the book brought the conclusion that the original Messianic idea of Israel underwent some change and that possibly some prophet as the Suffering Servant may at one time have been regarded as the Messiah. A study of the late passages of the book gave convincing evidence of a decline in interest in the idea.

261. (HRI) NEAL, Fred William. *The Papacy and the Nations: A Study of Concordats (1417-1516).* University of Chicago, 1944. MF: University of Chicago Library.

This study seeks to contribute to the understanding of pre-Reformation history. It investigates the nature, purpose, and effects of ten concordats concluded from 1418-1516. The opening years of the fifteenth century saw the papacy with its temporal and spiritual power almost lost and with its prestige marred by years of captivity and schism. Its unity was restored and its prestige

repaired by the Council of Constance. The popes were determined, however, to regain full pre-eminence of power. Until they could regain this power they used concordats successfully to combat great movements which threatened to limit them drastically. These movements were notably: the universal and militant demand for reformation of the Church "in head and members"; the conciliar movement which endeavored to make the general reform movement effective by a thorough reorganization of the government of the Church; the movement toward national churches—particularly Gallicanism which, while maintaining allegiance to the papacy, sought to find a prior basis of authority in Canon Law and in ancient customs and privileges. Effective reform was postponed for a century and at the cost of the Protestant Reformation. The conciliar movement after a spectacular struggle was defeated and outlawed. The movement toward national churches was overcome by deals with the secular princes.

262. (HRT) NELSON, Isaac I. *Rabbi Akiba Eger and His Times.* Yeshiva University, 1945.

This dissertation represents an attempt to reconstruct the life and works of Rabbi Akiba Eger and the influence he exercised upon his contemporaries and successors. The first part deals with the career, character, and achievements of Eger. The second part is devoted to a study of Jewish community life during the eighteenth and nineteenth centuries. Eger was recognized as the foremost authority of his time on Jewish law and learning. Distinguished scholars turned to him for advice and guidance. The decisions and opinions he rendered, in answer to legal questions directed to him by individuals and communities, are a characteristic branch of Jewish literature. They contain a wealth of material throwing much light not only on the development of Jewish law but also on the social and economic conditions of that time. This important source of material reveals the inner development of Jewish life, the conflicts between the old and new schools of thought and a careful study would lead to a better understanding of the present day problems that confront us.

263. (HRT) NIELSEN, Ernest D. *N. F. S. Grundtvig's Conception of the Development of the History of the Christian Church.* University of Chicago, 1951. MF: University of Chicago Library.

In this positive, yet critical study of N. F. S. Grundtvig as a Christian historian and churchman, the selected frame of reference is Grundtvig's absolute faith in spirit. This concept furnishes the frame of reference which gives intelligibility to Grundtvig's grasp of the interplay of thought and action in the development of human history, including the history of the Church. For him the determinant of history is spirit. His specialty as an historian was to trace the course of the spirit as evidenced in the development of historical evolution.

As a religious thinker, he gave a dynamic conception to the living word as the spirit's vehicle of revelation, and as a churchman he championed freedom on the ground of the primacy of spirit. This is the first Grundtvig study which places Grundtvig in a setting which is not determined entirely by his own environment, but shows conclusively that Grundtvig belongs within a much wider frame of reference than the provincialism which marks practically all earlier studies.

264. (STH) NIELSEN, Niels Christian, Jr. *The Doctrine of* Analogia Entis *in the Theology of Erich Przywara.* Yale University, 1951.

This dissertation is a study of the thought of Erich Przywara S. J., a German Roman Catholic philosopher and theologian of the period between the two world wars. Przywara's interpretation was developed in discussions with Karl Barth, the Protestant theologian, and the existential philosopher, Martin Heidegger. He makes the *analogia entis* the essential principle of Catholic philosophy and theology. Przywara argues that the *analogia entis* makes possible a metaphysical description of the transcendence of the deity as well as a Roman Catholic philosophy of religion. He attempts to describe this traditional idea in such a way as to make it relevant to contemporary discussion. His exposition represents a highly eclectic synthesis of Augustinian, Thomistic, and contemporary existential ideas. Przywara's contribution is to be found in his re-evaluation of the fundamental bases of the Roman Catholic position, his defense of this position against Protestant theological ideas and his attempt to relate Catholic metaphysics to contemporary existential philosophy.

265. (B HRT) NILES, Henry Clay. *Moralistic Emphasis in the New Testament and the Apostolic Fathers.* Harvard University, 1951.

In contrast to that segment of Christian thought which emphasizes the part that the grace of God plays in the scheme of salvation, this thesis attempts to show the moralistic emphasis in the writings of the New Testament and the Apostolic Fathers. By "moralistic" is meant that view which conceives of Christianity as primarily a moral code by the observance of which salvation is obtained. The requirements laid upon man and the obligations demanded of him are exhibited to supply a corrective to that trend of thought which is centered on the concept of "justification by faith *alone.*" The method of procedure employed is as follows: (1) A sketch of the ancient Israelitic and Jewish religion culminating in the times of Jesus of Nazareth is depicted. (2) The evidence afforded by the New Testament is cited and interpreted under its various aspects such as the Synoptic Gospels, the Gospel of John, the Pauline corpus, and so forth. (3) The material in the Apostolic Fathers with the ex-

ception of the Martyrdom of Polycarp and the Epistle to Diognetus is treated according to the several authors. The results of this study show that man is called upon to play a significant role in the drama of salvation and that much importance is attached to his activities, deeds, and responses.

266. (HRI C&R) NODTVEDT, Magnus. *Hans Nielson Hauge and the Rebirth of Norway.* University of Chicago, 1950.

The Haugean movement, initiated by Hans Nielsen Hauge, 1771-1824, began as a religious movement. It inherited the religious pietism and orthodox evangelical elements in Norway, Denmark, Sweden and Germany. Hauge set out to revive religion in his homeland, Norway. Hampered and persecuted by the clergy and civil authorities in all parts of Norway, Hauge continued to preach, write and encourage persons to new commitments of religious experience. From 1796 to 1804 Hauge conducted religious meetings speaking to thousands, travelling largely on foot about 10,000 miles. Imprisoned in Oslo from 1804-1814, he was tried and sentenced and finally acquitted. The Haugean movement started on a national scale the birth of religious, political, and economic freedom in Norway. This movement, added to the revolutionary tendencies of the age, proved to be the greatest contributor to the rising tide of Norwegian nationalism that bore fruit in the constitutional convention of Norway in 1814, the Eidsvold Convention, and the freedom of Norway first from Denmark, then—1816-1905—from Sweden. The rising *Bondeparti* and the new Norwegian Church and many social and economic changes are traceable to the Haugean movement. The thesis traces the roots of Haugeanism from their earliest sources through the contributions specifically of Hans Nielsen Hauge, that is, to 1824.

267. (B HRT) NORRIS, John Massillon. *The Functional New Testament of Clement of Alexandria.* University of Chicago, 1942. MF: University of Chicago Library.

This study grows out of an interest in the real New Testament of the individual Christian. Christians generally give a very important place to the New Testament, but the most important thing about anyone's New Testament is that part of it which has become functional for him and the way in which it functions. That constitutes the individual's New Testament despite any theory he may have concerning the inspiration of the New Testament as a whole. This is a study of the functional New Testament of Clement of Alexandria. By an examination of his writings it is proposed to ascertain his functioning body of ideas and attitudes, chart the functioning of his New Testament scripture, and note the relationship between his ideas and attitudes on the one hand and the functioning of his New Testament on the other. The thesis is that allowing

for his use of passages in any but their plain meaning and for the use of passages with disapproval of their meaning, the profile of Clement's New Testament represents a picture of his thinking.

268. (HRI C&R) NORWOOD, Frederick A. *Economic Life of Protestant Religious Refugees of the Sixteenth Century.* Yale University, 1941. Published by the American Society of Church History, Hartford, Conn. 1943.

The problem centers around the Calvinist refugees to England, Switzerland, and Germany, from France, Netherlands, other parts of Germany, and, in the time of Mary, England. The question concerned their economic life and influence, starting from their means of support, and leading to the questions of their influence over general economic outlooks, specifically the rise of capitalism. The conclusion was that they exerted influence far beyond their numbers, and in many ways hastened the processes by which capitalism developed. Their Calvinist faith had direct bearing on this influence.

269. (PS&R) O'CONNOR, Donald Russell. *A Comparative Study of Two Hundred World War II Veterans Discharged with Psychoneurosis and Two Hundred Non-disabled Veterans of War-time Service.* University of Southern California, 1950. Abstract published by the University of Southern California Press.

Comparative information was obtained on these ten factors: age, marital status, dependency status, educational level, major or preferred study, pre-war occupational level, length of time employed in pre-war occupation, post-war occupational level, length of time employed in post-war occupation, and the vocational objective most frequently chosen following guidance. Differences in severity of psychoneurosis for the two hundred disabled were also measured. Conclusions: (1) Chronological age may have some association with psychoneurosis, as evidenced by a relatively high prevalence of veterans thirty and older among the disabled. (2) Veterans with psychoneurosis tended toward marriage and also tended toward divorce-separation with greater frequency. (3) The disabled tended to avoid mathematics and natural sciences in their study preferences. (4) Veterans with psychoneurosis usually had been employed gainfully for a considerable length of time prior to military service. (5) Disabled veterans tended upon discharge to seek and find employment in one of the skilled or semi-skilled trades with much greater frequency than non-disabled. (6) The *fact* of psychoneurosis made for more significant differences than did its *degrees* of severity. (7) Psychoneurosis occurred with greatest frequency among those of elementary schooling, with lesser frequency among those of high school level, but there was a converted sharp frequency toward non-occurrence among those of college or graduate standing.

270. (PR) O'FLAHERTY, James Carneal. *The Linguistic Foundations of Hamann's Concept of Unity.* University of Chicago, 1950. Published as *Unity and Language: A Study in the Philosophy of Johann Georg Hamann,* by the University of North Carolina, Chapel Hill, 1952.

Language and thought are inseparable for Hamann. There is no thought apart from some sort of verbalization. (2) Language is therefore an important clue to the understanding of both the nature of mind and the nature of reality. (3) Hamann distinguishes between "natural" and "abstract" language. The former is the work of God, the latter the work of man. Statements about the *whole* of reality, i.e., philosophical and theological statements must be cast in the mold of "natural" language. Statements couched in "abstract" language are actually statements about a *part* of reality. (4) "Natural" language is bipolar in nature, i.e., it always manifests two types of linguistic symbols—symbols representing objects and symbols representing relations between them. "Abstract" language is unipolar in nature, i.e., it always manifests only one type of linguistic symbol—symbols representing relations. Thus it may be stated that for Hamann "natural" language represents relations of objects or real entities, whereas "abstract" language represents relations of relations. (5) The scholastic philosophers are the chief offenders in the construction of philosophical "air-castles" which describe only one aspect of reality. But even Kant was infected with the same error. Hamann's criticism of Kant's *Critique of Pure Reason* issues logically from his assumed theory of language.

271. (PR) OLMON, Luther Eugene. *An Analysis and Evaluation of Some Aspects of the Problem of Tension in the Theology of Paul Tillich.* University of Southern California, 1952.

The purpose of this dissertation was to analyze and evaluate some of the aspects of the problem of tension in Protestant theology, and in particular in the theology of Paul Tillich. Tillich's ontology was analyzed with particular attention given to the structure of being, with man as a part of being. The basic tension was noted in the polar structure of the ontological elements under the impact of finitude. Man as a part of the ontological structure experiences the shock of non-being, characterized by finitude. The shock of non-being is experienced as anxiety. The categories of time, space, causality, and substance as form, express finitude. They express a union of being and non-being and of anxiety and courage. This analysis was evaluated in terms of a priori and psychodynamic content. It was compared to representative Lundensian and neo-orthodox theology. Tension was found to be part of man's existence, which could not be removed, except for its compulsory forms. Tension as such was not to be considered a part of the nature of God, but rather as a characteristic of the content of Christian faith. The attempts in theology to remove the tension were also observed.

272. (HRT STH) OLSON, John Frederick. *George Angier Gordon's Christology.* Boston University, 1949. Abstract published by Boston University.

G. A. Gordon was pastor of the Old South Church, Boston, from 1884 to 1929. He was the leader of liberalism vs. Calvinism in the Congregational Church. The central problem was to determine and describe the Christology of Gordon. Gordon moved from humanistic bases to theistic conclusions with his emphasis falling upon Christ as an incarnation of God rather than as an atoning sacrifice. He found himself continuing the tradition of Jonathan Edwards, but he universalized the Edwardian view. He had a deep sympathy for Unitarianism, but remained a staunch trinitarian. While failing to achieve an adequate metaphysic of Jesus' relation to God, Gordon succeeded in pinpointing the central problems of Christology.

273. (PS&R) ORSO, Paul Michael. *The Role of the Minister in Marriage Counseling.* Boston University, 1949. Abstract published by Boston University.

The role of the minister in marriage counseling needs to be evaluated in light of present day scientific trends. He should be able to adopt the best scientific information and procedure to his marital counseling. An inquiry was made to learn what 500 ministers of the United Lutheran Church are doing in the field of marriage counseling. Conclusions: (1) The minister is in a unique position to do marriage counseling. Couples come to him to perform their marriages, which gives him the opportunity to counsel with them. (2) The minister is in a strategic position to be a therapeutic agent. He has a weekly audience to whom he speaks and to whom he can expound the Christian conceptions and attitudes which are needed in premarital and marital relationships. (3) The minister needs training to recognize maladjusted individuals who need counseling in family adjustment. (4) The minister may serve as a referral agent and lead in the orchestration of community resources for better family living. (5) There is a need for adequate literature which the minister can use in marriage counseling to enlighten the couple of their marital responsibilities and opportunities for domestic happiness. (6) Theological seminaries and graduate schools should offer facilities to prepare ministers to be more adequate in marital counseling.

274. (HRI C&R) ORTEGON, Samuel M. *Religious Thought and Practice Among Mexican Baptists of the United States, 1900-1947.* University of Southern California, 1950.

The purpose of the dissertation is to make a critical and analytical study of the religious thought and practice among the Mexican Baptists of the United States covering the period 1900-1947. On the basis of the study it was found that economic status has colored the organization of Mexican Baptists

here. Theological belief was found to be fundamentalistic. While there did not appear to be a significant deviation to liberalism, there are indications that there is no unanimity in some of the cardinal doctrines. The educational background is not a commendable one. The lack of a strong educated leadership is an index of the educational as well as theological and organizational deficiencies among the Mexican Baptists of the United States. There are some religio-sociological values in the dissertation such as the tracing of the religious experience of the Mexicans to Mayan and Toltec cultures.

275. (EC) OSBORNE, Wesley Dennis. *An Emerging Ecumenical Doctrine Concerning the Nature of the Church.* Boston University, 1951. Abstract published by Boston University.

The purpose of this research was to discover a doctrine of the Church which may be offered to all Christians for the furtherance of unity. Within the ecumenical movement, as within all Christendom, are stubborn differences in emphasis upon matters considered absolute and those considered relative. There is, however, general agreement as to the matters to be emphasized. Christians are rediscovering the corporate nature of Christianity. The true Church is the whole body of Christ irradiated by agapaic fellowship, and performing His mission. An ecumenical view discloses that all who share the gifts of Christian spirit and life are Christians. They may be imperfect Christians; the Church includes sinners. Seen historically, the Church may be imperfect; this too is its nature. All forms of church "order" should be relevant to the nature of the Church as experience reveals that God has ordained it. The practical program for greater unity is the study of more theology, especially of other communions, and the realization of the fullest measure of Christian cooperation at every moment. The whole doctrine of the Church will be revealed in the fulness of Christian faith and life, which will guide us to our order and our work.

276. (B) PACK, Frank. *The Methodology of Origen in Arriving at the Text of the New Testament.* University of Southern California, 1948. MF: University of Chicago. Abstract published by University of Southern California.

The purpose of the thesis is to set forth the textual theory and method of Origen in his selection of readings in the Greek New Testament. Origen's careful training, awareness of textual problems, wide travels in the churches, and the period of history make him very important in textual studies. His conception of scripture strongly colored his textual theory. Two important areas in his writings display his textual theory and method: his notice of variation in the manuscripts, and the multiple variants of scripture passages. His corrections fall into five classes: dogmatic corrections, geographical corrections, corrections derived from harmonistic considerations, corrections based

on majority readings, and corrections based on etymology. In the multiple variations his actual textual work may be seen. Here various passages were studied displaying the beginning of the "stylizing" process that resulted in the Byzantine text of the Greek Testament.

277. (B) PAGE, Willard Ainsworth. *The Coincidence of Moral and Aesthetic Values in the Old Testament.* Boston University, 1951.

The purpose of the dissertation has been to determine as nearly as possible the reality of God by emphasizing the coincidence of beauty and goodness; aesthetic and moral values. The goodness of God is revealed through the aspiration of human souls creating an artistic portrayal of God's kingdom. Psalm 145:21 can be translated, "May my mouth speak a praise song of the Lord; so that all flesh may bless his holy name." There are national morals and individual morals. The goal of aesthetic language is to communicate images and feelings. Job illustrates what an artist can do with a perplexing moral problem. The Psalter is the climax of moral and aesthetic values in the Old Testament. Thus are beauty and goodness variously combined in the Hebrew Bible.

278. (PTH HRT) PANCAKE, Loral W. *Liberal Theology in the Yale Lectures (Extent and Influence of Liberal Theology on Christian Preaching).* Drew University, 1950.

It is first established that the theology chiefly represented in the lectures is embedded in the liberal tradition of American theology. As this theology pertains to the message of preaching, four major theological themes—God, Man, Christ, and the Kingdom of God—are selected for discussion. In the main the lectures build on the assertion of the continuity between God and man; the presentation of Jesus as the supreme example, the highest point in the historical development of man's perfection; and the emphasis that the Kingdom of God is a pattern of man's design. The chief implications for preaching, evident from the lectures, are a general lack of interest in theology and a decline of theological preaching. Experience is given normative significance. Preaching is made practical. Preaching displays a confident optimism in man and in his ability to improve himself by way of the educative process. There are significant examples of reaction to an uncritical liberalism, and, in the recent lectures, there are definite indications of a return to a transcendence theology and to doctrinal preaching.

279. (HRI SOC&R) PANGBORN, Cyrus Ransom. *Free Churches and Social Change, A Critical Study of the Council for Social Action of the Congregational Christian Churches of the United States.* Columbia University, 1951. MF: University Microfilms.

The Congregational Christian Council for Social Action, when established in 1934, was the first such agency created by any denomination to have

official status and a position comparable to a major mission board. Its founders wished it to bear witness to the Calvinist-Puritan ideal of holiness in the common life without incorporating the authoritarian and uniformitarian defects of earlier experiments. The dissertation is a critical study of this agency, its work, organizational development, relationship to the denomination, friends and enemies, major assumptions in theology, ethics, and social theory. Its social views are found to bear such similarity to pronouncements of other denominations' agencies and ecumenical bodies, that taken together, they express a normative liberalism which opposes the nominalism of nineteenth century individualism by subscribing to a view of society as an organism in which persons, corporate bodies, and institutions all alike have identity and reality. The conclusion is that the C.S.A. is but the beginning of what must be a vastly greater effort, unless the churches wish to place themselves outside the arena wherein social forces are contending for influence.

280. (HRI SOC&R) PANNABECKER, Samuel Floyd. *The Development of the General Conference of the Mennonite Church of North America in the American Environment.* Yale University, 1944. MF: Goshen College Library, Bethel College Historical Library. Chapter IV published as: "Adherence of the Nineteenth Century Swiss Mennonite Immigrants to the General Conference." *Mennonite Quarterly Review,* Vol. XXI, pp. 64-102 (April, 1947).

The central problem of this study is the course of development of a religious group of typical sectarian origin and of Old World background in the American environment. Successive migrations in the eighteenth and nineteenth centuries brought widely differing immigrants from various European sources, varying in customs and language but with a religious similarity based on Mennonite traditions and ideals. The most significant feature of American religious environment is religious freedom and the concomitant possibility of social acceptance. American democratic institutions tend to bring about an approximation to society along with acceptance by society. After tracing the moves, historically, of the groups concerned, this study attempts to find how the forces of environment act on a religious group based primarily on separation from society. Some of the characteristics studied are rural residence and occupation, language, dress distinctions, intermarriage, forms of church service, lay ministry, parochial education, nonresistance, and church discipline. Some of the changes noted indicated a disintegration in the traditional system, however certain environmental factors have made a positive contribution. The General Conference is interpreted as, partly at least, an unconscious attempt to adapt the Mennonite way of life to the American environment.

281. (PR HRT) PANNILL, Harry Burnell. *John Fiske: Cosmic Theist.* Duke University, 1952.

This thesis is an attempt to evaluate the work of John Fiske as a popular exponent of evolutionary theism in the latter half of the nineteenth century.

Considerable attention is given to the sources (religious, philosophical, scientific) of the thought of Fiske and his contemporaries. It is found that much of Fiske's mature thought bears marked affinity to American Transcendentalism. The majority of his religious and philosophical writings were devoted to the attempt to provide scientific verification for intuitive convictions concerning God, man's nature and destiny, man's knowledge of reality, and his ethical sensitivity. Fiske's work is evaluated as a stimulating example of the attempt to answer the persistent need for the restatement of the Christian message in contemporary thought-patterns. The slight influence which his work had upon American thought is attributed to his failure to recognize the limitations present in any attempted scientific verification of religious truth. His own awareness of these limitations is seen as further proof that Fiske was primarily an intuitive thinker who saw, but over-emphasized, the service which the accepted mode of proof in his day could offer to religion.

282. (PR) PARSONS, Howard Lee. *Myth and Religious Knowledge.* University of Chicago, 1946. MF: University of Chicago Library.

Both myth and knowledge, adequately grounded and fruitfully related, are indispensable to the best religious life. ("Religion" is commitment to maximizing an imputed supreme good.) Myth orients man to processes, qualities, and relations which are deep, rich, complex, and dimly cognized; it evokes and guides feelings and commitments. Knowledge orients man to abstract structures, clear, precise, systematic; it evokes propositions and guides man in predicting and controlling events. Each has distinctive values and dangers. Myth may become blind, directing man's commitments to what is not truly good, while knowledge, even if freed from error, may direct man away from the genuine concrete good of human living. Hence the adequate ground of both myth and knowledge is the real supreme good; and myth and knowledge are good as they orient man to that (i.e., are "religious" in the best sense), myth adumbrating, imaginatively vivifying, and fixing for cultural tradition the good, knowledge specifying it by precise structure. For the good is first grasped in the feelings and then in thought; but once signified in thought, studied in its exact conditions and consequences, the good may thus by action be brought more fully into the feelings, and thereby maximized.

283. (PR HRT) PAULY, Herta Hildegard. *Christian Love: Critique of Traditional Interpretations and a Search for a New Ontology of Love.* Columbia University, 1952. MF: University Microfilms.

Traditional interpretations of Christian love deny the relevance of certain phenomenal forms of love to specifically Christian love. This applies especially to mutual, preferential and erotic love. Their omission (1) rests on the metaphysical assumptions (a) of a residual body-spirit dualism, (b) the assumption that Christian love must be identical with divine love; (2) is traceable his-

torically to St. Augustine and his tradition up to our own time. Instead of the traditional grouping, the study subjected each individual quality of love to an approximately phenomenological analysis, with the result that the "Agape" qualities proved to be no guarantee of perfect love and the "Eros" qualities proved capable of the very "works" of "Agape." Concluding chapters point toward a new ontology of Christian love, centered in the argument that if God is the ultimate source of Christian love, human love is sanctified not by its structural form or "level of the soul" on which it arises, but by the "response" to God. This means that Christian love is phenomenally plural but ontologically one, insofar as with the various phenomenal forms is given the possibility of transcendence—without negating or dissolving their uniquely human form. Participation in divine love thus does not mean identity with God but is possible despite the "otherness" of God and man.

284. (B) PEARSON, Cecil Eli. *Prophecy and Apocalypse in the Old Testament.* Boston University, 1947. Abstract published by Boston University.

Prophecy and apocalypse are approached as two types of literature which reveal distinctive characteristics of thought and method. It is assumed that the roots of both may be traced back to the early beginnings of Semitic religion. Conclusion: The prophets depended upon direct relationship with Yahweh, were concerned with immediate human problems, insisted on standards of moral conduct, taught that all the world would learn to worship Yahweh, and believed in progress through human effort guided by divine inspiration. The apocalyptists looked to the ultimate end; were not greatly concerned with the present. They believed that evil would be destroyed by a cataclysmic shaking of the limitless power of Yahweh. The apocalyptists contributed more to an understanding of the Messiah, the Kingdom of God, and immortality than did the prophets. Prophecy flourished during days of optimism when there was hope for the nation. Apocalypse arose in times of crisis when human effort seemed futile. Prophecy was often recorded in direct, spoken, poetic form following the introduction, "Thus saith Yahweh." Apocalypse was usually anonymous or pseudonymous, indirect, and written in narrative form in accord with the expression, "And it shall come to pass."

285. (HRT) PELIKAN, Jaroslav Jan. *Luther and the* Confessio Bohemica. University of Chicago, 1946. Narrative portion published serially in the *Concordia Theological Monthly,* 1948-1949.

In 1537-38, Martin Luther approved of, and published with his preface, the *Confessio Bohemica* of the Unity of Bohemian Brethren, a Hussite group. Its doctrine of the Lord's Supper was different from his, and the problem of the dissertation was to determine why he approved of this while disapproving of Ulrich Zwingli's doctrine. After sketching the development of his attitude

toward Hus and of his negotiations with the Hussites, the dissertation came to the conclusion that he was prompted to accept the Confession by his regard for Hus, by the contrast between the evangelicalism of the Unity and the rationalism of Zwingli, by his conviction that they meant the right thing despite their dubious phraseology, and by his intense desire for church unity during these years, evidenced also in the Wittenberg Concord. The second part of the dissertation is an annotated translation, as far as the writer knows, the only one in English, of the *Confessio Bohemica* of 1535 (1538).

286. (E) PEMBERTON, Prentiss Lovell. *Preliminary Proposals Toward a Protestant Cultural Ethic in the Areas of Security and Property.* Harvard University, 1951.

Technological developments centered in the modern city confront man with critical problems. Marxism, Roman and Protestant Christianity all claim to have answers to these problems. But these answers are proving to be inadequate. Troeltsch has wisely foreseen that only if Christianity can develop a new *Kulturethik* will it be able again to mould Western culture. Part one of the thesis presents an analytical approach aiming toward working definitions of such abstractions as self, freedom, and property. In this analysis historical attention is devoted to a number of issues. Part two constructs *standard* norms —in between ultimate ideals and secular norms—which, it is argued, can and should be held by Christians in the areas of security and property. Adherence to such norms would contribute to significant Christian solutions of the conflicts now existing in Western industrial societies.

287. (B) PERRY, Edmund Franklin. *The View of History in the Latter Prophets of the Old Testament.* Northwestern University, 1950.

Section I of this dissertation presents an analysis of the prophets' time-consciousness based on a study of the derivation and use of the Hebrew words for "time" and "eternity" and related time-connoting expressions. Time is conceived by the prophets in its qualitative concreteness; hence, they speak of "times" which are genetically united by the divine purpose and directed in a forward, linear movement. Eternity is time-marked duration, but characteristically the "time" of Yahweh's purpose, and so is unlimited duration. Neither time nor eternity exists in and of itself; both derive existence and meaning from divine purpose. The relation of time and eternity is ultimately the relation of man's limited freedom and God's sovereignty. Section II explores the meaning of the interpretive reference by means of which the prophets make sense of Israel's time-experience. "The word of Yahweh," the permissible image of revelation, is essential to the prophets interpretation of history. This "word" is a real *addition* to the prophets' consciousness and constitutes a divine alternative to the "stubborn promptings" of Israel's own will. History

becomes, then, a divine-human dialogue the outcome of which depends upon the reign of divine mercy beyond divine judgment.

288. (HRT) PETERS, John Leland. *The Development of the Wesleyan Doctrine of Christian Perfection in American Methodism in the Nineteenth Century.* Yale University, 1950.

This is a study of the doctrine of Christian perfection as received and developed by John Wesley and the effect which that doctrine had upon the history of the Methodist Church—particularly as that church developed in America. That Christian perfection was an important emphasis in early Methodism cannot be denied. But, for reasons which varied frequently, the doctrine became a focal point of contention. As a result, there was a tendency on one hand toward amendment and rejection. The ensuing reaction was a tendency toward distortion and faction. American church history was significantly affected. A new understanding and appreciation of an ancient and honored teaching of the Christian Church is in order. It is possible that out of such understanding there might come the healing of unfortunate schism.

289. (PR) PFUETZE, Paul Eugene. *The Concept of the Social Self in the Thought of George Herbert Mead and Martin Buber.* Yale University, 1951. Published by the Bookman Associates, New York, 1953.

The main concern of this essay is an examination of contemporary social theories of the self as seen in a comparison and critique of Mead and Buber with a view to displaying significant similarities and differences. The main conclusions are: (1) there are significant similarities, but equally significant differences, in the thought of Mead and Buber; (2) the dialogic relationship of man to his world provides the basis for an ethical and social philosophy which is superior to both the older individualism and the new collectivist dogma; (3) the self-other, inter-personal motif becomes germane to the problems in which modern ethics, education, social theory, psychotherapy, and Protestant theology are interested; (4) the inconsistent elements in Mead's doctrine are associated with his romantic biological evolutionism, his naturalistic rejection of sound metaphysics, and the residue of Hegelian monism which includes part-whole identical, as well as self-other responsive, relationships; (5) the ambiguities in Buber's thought stem largely from his vague metaphysics and his existentialism; (6) Mead fails in his technique of deriving a self from a biologic organism, and fails to show that the self is more ethical than the social group which molds the self; (7) Buber provides sounder grounds for a moral imperative beyond the community which begets the self because of the religious dimension in his thought.

290. (PR C&R) PHENIX, Philip Henry. *Infinitude: A Study of Science, Theology, and the Scientific Spirit, with Special Reference to the "New Physics."* Columbia University, 1950. MF: University Microfilms.

The first part of the study presents a critical analysis of the main types of theological implications which have been drawn, chiefly by scientists, from the world-view of modern physics. In most cases it is shown that these theological deductions are logically not justified, though they may express a faith held on other grounds. In the second part of the study, an attempt is made to show that the true significance of science for theology lies not in any particular results obtained by the scientists, but in the character of the scientific undertaking itself. This significance is analyzed in terms of a concept of "infinitude," which is a principle of growth, as opposed to the finitude which characterizes certain other forms of cultural activity. Thus it is concluded that the true theological significance of the scientific enterprise lies in the "infinitude" of the scientific spirit.

291. (B M) PHERIGO, Lindsey Price. *Paul's Corinthian Mission.* Boston University, 1950. Abstract published by Boston University.

The problem is to reconstruct the history of the Pauline mission at Corinth. Conclusions: The mission was founded in A.D. 50 during the eighteen month visit of Acts 18. The first letter was written A.D. 54 (now lost). A serious factional quarrel 54-55 called forth our I Corinthians (A.D. 55). Its failure led to a brief visit from Ephesus, but to no avail. Paul then sent a severe letter by Titus (now lost), went on to Macedonia, and wrote upon learning of a reconciliation, II Corinthians 1-9. His failure to visit them as promised, and his zeal to make a financial collection for Judea, led to a fresh outbreak of hostility, reported to Paul in Caesarea. Paul then wrote defensively II Corinthians 10-13; its effect remains unknown. The mission was probably a failure.

292. (B STH) PHILLIPS, John W. *The Doctrine of Man in the Synoptic Gospels.* Boston University, 1948. Abstract published by Boston University.

The problem is to discover what the Synoptic Gospels tell us about man and to determine the particular emphases of the sources from which the gospels were compiled. The work is limited to Matthew, Mark, and Luke. Using the "four document hypothesis" of Streeter, the teachings are classified under the sources from which they are derived (Q,L, Mark, Matthew). Chapter titles and some conclusions follow: "The Nature of Man." Man is a spiritual as well as a physical being. He is a potential son of God, a supreme creature of greatest value. "The Relation of Man to God." Man must come to God in a spirit of repentance, faith, trust, love, and humility. "The Relation of Man

to Jesus." He is responsible for accepting and following Jesus at any cost. "The Purpose of Man on Earth." He is to make the best possible use of life and strive for the perfection of God. "The Relation of Man to Other Men." It should be based on love, kindness, forgiveness, and humility. "The Destiny of Man," is a final judgement including punishment and reward. Each chapter is concluded with a tabulation showing the combined teachings and sources from which they are derived.

293. (PR HR) PIET, John Henry. *A Logical Presentation of the Saiva Siddhanta Philosophy.* Columbia University, 1952. Published by The Christian Literature Society for India, Madras, S. India.

The Saiva Siddhanta is a philosophy which is worked out from a first premise by logical analysis. After an introduction giving the history, the canon, and the logical instruments used, Part II presents this logical development by propositions plus a commentary on each of the propositions so presented. In Part III, the claims of the Siddhanta is examined as the "end of ends" in philosophical thought by comparing the outcome as over against the Materialist, the Sautrantika Buddhist, and the Sankya systems. Logical instruments are used in all these philosophies, but the conclusions differ. Therefore, the Siddhanta must re-examine its logical claim as being the prius of all philosophical thought.

294. (STH RE) PITTMAN, Riley Herman. *The Meaning of Salvation in the Thought of George Albert Coe, William Clayton Bower, and George Herbert Betts.* University of Southern California, 1946. Abstract published by the University of Southern California.

The problem of this study was to discover the meaning of salvation in the thought of George Albert Coe, William Clayton Bower, and George Herbert Betts; to compare their thought with that of outstanding twentieth century theologians; and to evaluate them in the light of recent criticism of modern religious education. The three religious educators approach the salvation experience from an empirical and experimental point of view, stressing social-psychological insights over against philosophical and theological. Instead of thinking of salvation as deliverance and escape from sin and of God taking the initiative, they affirmed that salvation must be one's "own" achievement. God was viewed as "The Great Valuer" and in terms of the idealization of values, laws and the processes of nature and society. Man, a moral agent, who is neither inherently "good" or "bad," takes the initiative; but God is immanent in the process disclosing Himself continuously in the interaction of persons on the purposive level. The concepts of growth, social relations, and the educational process are important factors in their meaning of salvation. To these religious educators salvation means persons realizing themselves through spiritual values.

295. (SOC&R) POPE, Liston. *Churches and Mills in a Southern County, 1880-1939.* Yale University, 1940. Published as *Millhands and Preachers.* Yale University Press, New Haven, 1942.

The central problem of the study is the interaction of religious and economic institutions in a particular community in (1) a period of industrial revolution and (2) a time of economic crisis. Is the religious institution a source of economic change (Weber) or a product of prior economic conditions (Marx)? Is it chiefly a sanction on an economic structure or does it live in tension with that structure? Is it indifferent to economic conditions, or irrelevant to them? Gaston County, North Carolina, provided an excellent laboratory for study of these questions. General conclusion: The interaction of religious and economic institutions is more varied and complex—and reciprocal —than the general theories have assumed.

296. (PR) POTEAT, William Hardman. *Pascal's Conception of Man and Modern Sensibility.* Duke University, 1951.

Descartes was the fulfillment of the two centuries of thought before him which may be called the "exteriorization of sensibility." The effect of this tendency was to render man an eccentricity in seventeenth century metaphysical thought. Pascal was the first major thinker of this century accurately to assess the consequences of this exteriorization. He was the first to challenge it by giving philosophical priority to the anthropological problem, thus questioning the adequacy of a method made in the image of mathematics to yield an intelligible view of reality. In taking the question of man's nature and destiny to be the crucial question of all thought, and in holding the Incarnation to be the only clue to this enigma, he gave meaning in both theory and practice to the conception of Christian philosophy.

297. (HRT SOC&R) PREDMESKY, Akiba. *The "Chacham Zevi"—His Life and Times.* Yeshiva University, 1946.

The "Chacham Zevi," a famous Rabbi and scholar of the seventeenth century, lived at a period when the dying embers of the false Messiah Sabbatai Zevi, were still plaguing the Jewish communities of Europe and the Near East. He carried on a fearless battle against the last followers of this false redeemer. He also traveled widely and was the Rabbi of some very famous European cities, such as Hamburg, Altona, Wandsbeck, Amsterdam and finally in Lemberg, Poland, where he died. His writings and *responsa* are most interesting as they mention some interesting customs among Jews of his time. In them we also find a reflection on the political and economic status of the Jews in this period. His *responsa* furthermore show how he applied scientific analysis to purely legalistic questions—something quite unusual for this period.

298. (PS&R) QUEENER, E. Llewellyn. *The Development of Internationalist Attitudes Directed Toward Peace.* Yale University, 1947. Abstract published as three articles in the *Journal of Social Psychology,* 1949.

Problems: (1) Are internationalists' attitudes positively related to the attitudes of persons and groups holding prestige in their life histories? (2) Are their attitudes negatively related to those holding non-prestige? (3) Are there "personality structures" different from noninternationalists? Method: Fifty upper middle class men were interviewed and data from their histories and attitude statements quantified for a system of ratings made by independent judges. Results: Problems (1) and (2) above were answered in the positive by reliable correlations and significant differences. Problem (3) gave negative results although evidence exists that personality affect may enter into social attitudes (be "material" causes) even if they do not originate them.

299. (STH E) QUILLIAN, Joseph Dillard, Jr. *The Relationship of the Doctrine of Natural Law to the Doctrine of Love and the Doctrine of Grace.* Yale University, 1951.

The "determining reference" of this essay is the common source of Natural Law, Love and Grace—God, who is Sovereign, Purposeful Love. God's love and God's justice are seen as integral, and God's purpose and action are seen as radically unitary. This is in contrast to the point of view which sees God's action (if not purpose) as radically dialectical—as love and wrath. Natural law is understood in terms of the purpose of the Lawgiver rather than in terms of the common nature and common knowledge of the law-receivers. In short, the revelation of God through Jesus Christ is taken as central in arriving at a Christian doctrine of natural law. As natural law is the law of God, it is inseparable from love and grace. Natural law is the "definitive indicative" of God's *real* creation. As such, it defines the real nature of man, and sets for him the "ought" of his response to God, who ever moves to bring to fulfillment his purpose for his creation and for his every creature. The result of the effort to delineate a theology of ethics from the point of view of a Protestant understanding of natural law might be called a doctrine of Providence within which is contained a doctrine of Human Responsibility.

300. (E PR) QUILLIAN, William Fletcher, Jr. *The Attempt of Evolutionary Naturalism to Develop a Theory of Morality without Religion.* Yale University, 1943. Published as *The Moral Theory of Evolutionary Naturalism,* Yale University Press, New Haven, 1945.

The nineteenth century formulation of Evolutionary Naturalism maintained that the only known reality is that which appears to the senses and that

all existences, including man, can be fully explained as merely stages in a single line of natural development. The moral theory developed by this school maintained that (1) the moral life of man can be explained as the expression of natural tendencies no different in kind from those found in less developed forms of animals, and (2) this treatment of the moral life gives a new and more scientific understanding of the meaning and value of morality by defining the standard of morality in terms of the direction of evolution, and by explaining the moral consciousness in terms of its origin. A central fallacy in this theory is that it makes an unjustified transition from a descriptive to a normative treatment of morality. This fallacy appears in the genetic explanation of the moral consciousness and in the attempt to derive the standard of morality from the end of evolution. So long as an account is naturalistic, it does not deal with normative morality. Yet many normative considerations are introduced (apparently unwittingly) which implies nonnaturalistic assumptions concerning man and the ground of moral criteria.

301. (STH) RAMSAY, Charles McKay. *The Concepts of God and of Salvation in the Writings of Irenaeus of Lugdunum.* Duke University, 1944.

In spite of Irenaeus' dogmatism, his doctrine of God has noteworthy points of contact with the religious thought of his day. (1) Irenaeus allows for a natural knowledge of God comprehended through the divine works of creation and providence. (2) Irenaeus' Christian monotheism has affinities with monotheistic tendencies in the religious thought of the first and second centuries A.D. (3) Irenaeus' emphasis on the transcendence of God has affinities with religious Platonism. (4) Irenaeus emphasizes the omnipotence of God, in such a way as to show the contrast with "fatalistic" conceptions of deity in the non-Christian world. (5) Irenaeus describes the goodness of God in such a way as to make the Christian belief fulfill the popular faith in a loving deity. (6) Irenaeus is more cautious than Justin Martyr in the use of philosophical language; he is obviously on his guard about equating Christian truth and pre-Christian religious insights. Irenaeus' doctrine of salvation rejects Gnostic fatalism, adapts Stoic moralism, and approaches (but does not fully involve) the mysticism of religious Platonism. Thus, Irenaeus' claim to greatness as a Christian theologian lies in the fact that he is aware of the uniqueness of Christianity and is at the same time able to mediate Christianity in religious terms definitely connected with the religious problems and insights of his day.

302. (PR) RAMSEY, R. Paul. *The Doctrine of Man in the Philosophy of Josiah Royce and Bernard Bosanquet.* Yale University, 1943. Abstract published as "The Idealistic View of Moral Evil: Josiah Royce and Bernard Bosanquet." *Philosophy and Phenomenological Research,* VI, 4, (June, 1946). pp. 544-589.

Currently, idealism is much disparaged for its superficial, rationalistic view of man. By a study of the two outstanding idealistic philosophers in

England and America whose productive life embraced the last quarter of the nineteenth century and the first quarter of the 20th century, this dissertation undertakes to show that the heritage of philosophical idealism is not to be dismissed so easily. Rather, idealism contains profound insights into the nature of man; and at bottom, idealism presents us with a doctrine of man, or an analysis of the spirit, before it develops an abstract logic or a rationalistic metaphysics. Dynamic self-other relations are more basic than logical part-whole relations. The whole gamut of problems—freedom, moral evil, ethics, salvation, progress, immorality—are surveyed. The conclusion reached is that contemporary neo-orthodoxy is the heir of the profundity of the thought of these men, more than are personalistic or ethical idealism today.

303. (PR B) RANCK, James Gilmour. *The Problem of Tension and Conflict and the New Testament Solution.* Drew University, 1942.

Assuming that polarity, tension, and conflict are integral to any concept of existence in time and space, this study seeks to apply this hypothesis to a study of the teachings of Jesus and other New Testament sources. The monistic-idealistic-optimistic emphasis upon the teachings of Jesus in liberal Protestantism of the first three decades of the twentieth century particularly, seem to have neglected the implications of the aspects of "sturm und drang" which operate in temporal existence. The first part of the study is a systematic survey of the centrality of polarity, tension, and conflict as set forth in philosophy, theology, science, and literature. The second half is an examination of the teaching of Jesus, and the Pauline and other New Testament writings, working from the original sources, in the light of the concept of tension and struggle. The conclusion is that the teachings of Jesus and other New Testament sources clearly recognize and emphasize an ethical dualism, and the inevitable and therefore continuing presence of struggle in any temporal and spatial system of reality.

304. (RE HRI) REED, Oscar Ferguson. *Some Religious Assumptions of the Church of the Nazarene and Their Impact upon the Objectives of Religious Education.* University of Southern California, 1947. Abstract published by the University of Southern California Press.

The problem centered in (1) a proper conception of the nature and function of the objectives of Religious Education with reference to their religious assumptions; and (2) the extent of accommodation present in both assumptions and objectives in the light of Harold W. Reed's earlier sociological study. The study seemed to indicate that the literature of the institution did not disclose sufficient evidence to assume any doctrinal shift, but did indicate a growing tendency to redefine its position with contemporary terminology. The study, from a defined "norm," pointed out the strengths and weaknesses in the institutional program, and concluded that the church of the Nazarene is emerging from a state of conflict-consciousness in its growth from a sect-type institution to a church-type institution.

305. (B) REED, William LaForest. *The Nature and Function of the* Asherah *in Israelite Religion According to Literary and Archaeological Evidence.* Yale University 1942. Published (revised and condensed) by the Texas Christian University Press, Fort Worth, Texas.

The central problem of the thesis is that of determining the correct meaning of the Hebrew word *Asherah* which appears in the Old Testament and had been incorrectly translated as "groves." Because similar words appear also in the Ras Shamra tablets and in other epigraphic materials, the study involved a study of the extra-biblical evidence. The conclusion reached is that the Hebrew *Asherah* referred to a female deity and was a proper name, but it was also used to designate the wooden image with which she was represented. The investigation failed to uncover evidence for seeing in the *Asherah* the worship of sacred trees or poles. The ancient Israelites employed the word *Asherah* to refer to a type of pagan idolatry and they did not sharply distinguish between the pagan goddess and her image.

306. (HRT) REGUER, Moshe Aron. *A Critical Edition of* Maaloth Ha-Midoth. Yeshiva University, 1946.

The thesis represents a critical edition of the Hebrew text based upon three manuscripts, and the *editio princeps.* The author Yehiel ben Yekuthiel, by profession a physician, lived in Italy in the eleventh century. The work entitled *Maaloth Ha-Midoth* ("The Degrees of the Virtues") is a compilation of very numerous moral sayings and precepts found in the vast Rabbinic literature. It was the author's intention to impress the reader, that if one has not formed a clear idea of the ethical basis of the Torah, one may lead a corrupt life and be under the delusion that he is a strict observer of the Torah. The author exercised a great influence on future compilers of this sort of literature.

307. (HRI RE) REHNSTROM, August Edwin Arthur. *An Interpretation of the History of Religious Education in Sweden.* Boston University, 1945.

Findings and Conclusions: During the Ecclesiastical Transformation (1521-1611) it was observed that there developed a more reasonable attitude; specifically, the emphasis shifted from one on the church as an institution to one on the Holy Scriptures. As a beginning, the following were a sudden and powerful stimulus to Religious Education in Sweden: the translation of the Bible, its publication in printed form, the catechism, and the postils. Above all it should be noted that the dominant idea, the relation between reflective thinking on the highest in life (spiritual levels) and human life in its immediacy—their interaction, their blending together into a harmonious whole—came into a clearer light. The next major step is the tracing of this synthesis or reconciliation to a higher level, i.e., into a more definite beginning of the spir-

itual, psychological approach. The emphasis became one on life. The final major step is the tracing of a more orderly school system through such individuals as Thorsten Rudenschold and Fridtjuv Berg (the Horace Mann of Sweden) and a wholesome progressiveness—through readers, catechisms and textbooks on Christian teachings. The total result gives a clearer view of the whole general synthesis of spiritual and scientific values.

308. (B HR) RICHARDSON, Henry Neil. *Ugaritic Parallels to the Old Testament.* Boston University, 1951.

The problem of the dissertation was to compare the culture of ancient Ugarit with that of ancient Israel on the basis of the two literatures alone. The literature of Israel was not limited to one or another book of the Old Testament as had been done in previous studies. The study examined the three following areas: literature, ideas, and institutions. In the area of literature, it was discovered that the vocabulary, modes of expression, and syntax correspond very closely. In reference to ideas, it was noted that the concepts of God (though the Ugaritians were polytheists) and of the cosmos were remarkably similar. Concerning institutions, the study showed that again Israel and Ugarit had much in common, in reference to both religious and secular institutions. The dissertation concluded that a study of Ugaritic is indispensable for a scientific knowledge of Hebrew. We are better enabled to understand the ideas and institutions of Israel because in Ugarit we find the cultural context out of which they developed. Finally we see more clearly than ever before, in some areas at least, that Israelite culture consisted of many elements which they held in common with their neighbors to which they added their own distinctive imprint.

309. (PR) RICHARDSON, Norman Egbert, Jr. *The Conflict of Immanence in G. W. Oman and F. R. Tennant.* Yale University, 1940.

The study is a comparison of the role of the concept of immanence in two typical thinkers, a romantic (Oman) and a deist (Tennant), and an attempt to evaluate the consequences from both a religious and philosophical point of view. The chief merit, historically, is in the classification of Oman's thought which is usually misinterpreted.

310. (B) ROBBINS, William Joseph. *A Study in Jewish and Hellenistic Legend with Special Reference to Philo's Life of Moses.* Brown University, 1947.

The central problem of the thesis is the development of the massive tradition about Moses. First comes an analysis of the contribution of major strands of the Pentateuch. The part of fact and imagination in the growth

of legend is suggested in studies of the stories of Samson, Elijah, and Elishah. In Jewish apocrypha, Moses' pre-existence is affirmed. His revelation covers not only the past, but the future of Israel. From the Greek side Theophrastus expresses a romantic hellenistic notion of a peculiar wisdom possessed by ancient oriental sages. This explains the meagre references in Greek writers to Moses as the ideal priest-king of a little known eastern people. Philo and Josephus wrote extensively of Moses, the former avoiding, and the latter tentatively following, current Jewish vulgarities on the subject. Philo's Moses is a vehicle of cultural amalgamation, blending Jewish scriptural and Greek philosophic ideas of inspiration and revelation. The *Vita Mosis* is classed with subjective works like those of Polybius and Plutarch. Philo had no new sources of information. Not research but rethinking was his method. Revealed religions have to maintain their revelations up to date. Their problem is to keep opinion free and fact sacred.

311. (HRI SOC&R) ROBERTS, Millard G. *The Methodist Book Concern in the West.* University of Chicago, 1947. Abstract published by the University of Chicago.

The thesis traces the growth of the Methodist Book Concern from its founding through the entire period of its growth. It shows the manner in which Methodism changed from a religion without much educational attainment into a denomination in which education was most important. Through source materials, the story is told of the North-South split of the church in 1844, and of the interesting moral dilemma which faced the split church on the matter of the property of the Book Concern. The second half of the thesis discusses the materials published by the Book Concern during the post-Civil War period, with special stress on the approach the Methodists took to the problems of peace, the liquor traffic, and the growing social consciousness within the churches. In general, the thesis stresses the close link between the Methodist Church and the common people of the Middle West, showing why that church has deep roots which has made it one of the strongest churches west of the Appalachians.

312. (C&R) ROBERTS, Preston Thomas, Jr. *Theology and Imaginative Literature: An Essay in Literary Criticism from the Point of View of Christian Theology.* University of Chicago, 1950. Final chapter published in the *Journal of Religion,* January, 1951.

The concern of the thesis is to construct a Christian theory of dramatic tragedy as a literary form: a Christian poetics. The historical argument is that there have been three kinds of serious drama in the West—the ancient Greek, the Hebraic-Christian, and the modern—of which Sophocles' *Oedipus the King,* Shakespeare's *King Lear,* and Ibsen's *Rosmersholm* are classic examples. The critical argument is that an analysis of the basic literary properties—intent of the author, story, character, plot, tragic flaw, recognition scene, reversal,

theme, effect upon the audience, etc.—of these three kinds of drama in terms of both their dramatic function and their theological significance indicates that Greek plays are distinctively concerned with the purely tragic, Christian plays with the redemptive or more than tragic, and modern plays with the pathetic or less than tragic. The constructive argument is that the best kind of Christian tragedy is not simply redemptive or beyond tragedy but profoundly complex, being concerned with the relationship between pathos, tragedy, and redemption, a relationship which is portrayed as being one of tension or dialectical in character.

313. (C&R HRI) ROBERTSON, D. B. *The Religious Foundations of Leveller Democracy*. Columbia University, 1948. Published by The King's Crown Press, Columbia University, 1951.

The problem was to find what, if any, relationship there was between English sectarianism and the democratic developments in seventeenth century England. The result is a detailed examination of the main ideas of the most vocal and the most important of the radical parties in England's bloody revolution of the 1640's. Emphasis is placed upon the religious elements in the role of "left-wing" Protestant Christianity in the rise of political democracy. The Levellers, the most radical of the political parties of the Revolution and the first democratic party in the modern world, were Puritan and sectarian in their original and continuing motivations. The major conclusion is that Leveller democracy is better understood in terms of its relationship to religious currents of the English Reformation, that the secular-rationalist interpretation and the Marxian interpretation cannot do justice to the origins of democracy.

314. (B) ROGERS, Herbert Francis. *The Role of the King in Pre-exilic Hebrew Thought*. University of Southern California, 1951.

The prevalence of the kingship concept in the Hebrew religion of the Old Testament is readily apparent. Various efforts have been made to interpret its meaning and implications. This dissertation has sought to correct certain limitations in these previous efforts by relating the literary evidence directly to the "situation in life." The findings of this dissertation revealed that (1) on the popular and functional level the Hebrew king was regarded as divine, (2) the Hebrew culture produced a coronation ritual by which the king was elevated to the divine level, (3) the Hebrew king often functioned as a priest in the ritual, and (4) the king was thought to possess fertility powers which made him the guarantor of fertility and prosperity for his people. The evidence supports the conclusion that there is a recognizable kingship pattern in the Near East to which the Hebrew culture conforms. This common pattern suggests that the basic needs of man produce a similar reaction from man in varied locations. Finally, it is apparent that these psychological needs find expression through the religious development of the

Hebrew people, with Messianism as the natural projection when the physical kingship was no longer possible of achievement, due to physical dominance by other cultures.

315. (PS&R) ROGERS, William Fred. *The Place of Grief Work in Mental Health.* Boston University, 1948.

This study is concerned with discovering the nature of grief, the experiences which produce it, the effect it has on individuals, and the role which the clergyman might play in aiding an individual to deal with it constructively. Grief is found to be a negative emotion generally caused in an individual by the loss of a person who is particularly significant to him. It may result from separation as well as from death. As a negative emotion grief is accompanied by certain physical manifestations felt as pain and possibly by guilt feelings. This causes many individuals to suppress or even to unconsciously repress their grief experience. This does not dispose of it, but makes for delay and possible distorted reactions later on. The needs which the grief stricken person has are best met by doing *grief work,* the process of working through grief, as soon as practical following the loss. In many instances, however, the individual does not recognize the necessity for grief work, or is unable to do it, without the assistance of some qualified counselor. The clergyman, because of his availability, training and religious resources, is often the one best qualified to render assistance.

316. (HRT) ROSENBLOOM, Noah H. The Taz *and Its Author: A Study of the Life and Work of Rabbi David Halevi, Author of the* Turei Zahar. Yeshiva University, 1948.

This thesis is divided into two parts. The first part deals with a critical, thorough analysis of the biography of Rabbi David Halevi (1586-1667), famous rabbi of Lemberg and renowned commentator of the *Shulchan Aruch.* The findings are based on numerous references in his own works and *responsa* of his contemporaries and disciples. The historic events of the life of Pleish Jewry during the Chmelnicki Rebellion (1648-1649) are reflected in Rabbi David's works. The second part deals with Rabbi David's endeavor to enhance the prestige and authority of the *Shulchan Aruch,* whose position seemed to have been declining in the sixteenth and seventeenth centuries. Numerous rival codes by great rabbinic scholars had arisen that challenged the uniqueness of the *Shulchan Aruch,* as the *Codex Judaicus* and each of them claimed superiority. Fearing that confusion might lead to utter chaos in the realm of religious observances and Halachic matters, Rabbi David, through his commentary, took to task the works of those scholars and either incorporated many of their opinions and harmonized them with those of the *Shulchan Aruch,* or discussed them and demonstrated their inadequacy. In this manner he re-established the complete authority of the *Shulchan Aruch.*

317. (B) ROSS, James Thomas. *The Conception of Σωτηρία in the New Testament.* University of Chicago, 1947. Published by the University of Chicago Press, Chicago.

The central problem of this dissertation is that of discovering within varied nuances of meaning a common concept of the Greek term σωτηρία in the New Testament. These nuances are found not only in the various syntactical and linguistic relations but also in a multiplicity of ideological contexts which emerged within the ongoing life of primitive Christianity. Certain patterns of thought emerged amid successive crises which have been deposited in the literature of the New Testament. The four chief crises were the crucifixion, the separation of Christianity from Judaism, conflicts with the imperial cult and the gnostic sects. The literature of the New Testament can be classified upon the basis of the patterns of thought developed in these crises and each classification will furnish a special context for the interpretation of σωτηρία. A variety of concepts results. Nevertheless, a synthesis can be made which yields the common concept of Well-Being whether conceived as a mere state or as a process which results in such a state.

318. (B) ROTH, Robert Paul. *The Mission of Jesus.* University of Chicago, 1947.

The problem of the dissertation is to separate the historical facts of Jesus' life from the superhistorical beliefs about him. When the historical facts have been established, the next question is to discover from them what Jesus himself thought about his divine Messiahship and what the earliest Christians thought about it. Finally in the analytical section of the thesis the question of the relationship between the faith and the facts about Jesus is probed. Thus if the facts show that Jesus thought himself to be the Messiah, and the faith of the early church bears witness to the same thing, there must be a sufficient cause outside history to explain the continuing fellowship of believing Christians within history. The historical and the superhistorical, the Jesus of history and the Christ of faith, must be explained by the paradox of things seen and things hoped for. There is no easy solution—we cannot prove the Messiahship from history. On the other hand we cannot separate the dogma about Jesus from the historical figure. Both the facts and the faith must travel together if we are to avoid heresies of extreme objectivism or extreme subjectivism.

319. (B HRT) ROUTTENBERG, Hyman Jacob. *Rabbinic Interpretations of Amos.* Boston University, 1943. Available: Library of Congress. Abstract published by Boston University.

The Rabbinic interpretations of Amos are based upon the Oral Law of Judaism. Side by side with the Written Law had always gone an unwritten tradition which served both to interpret Scripture and supplement it. It

formed an integral part of the divine revelation and consequently possessed the same degree of authority as the Written Law. The Oral Law, broadly speaking, includes the works of the Prophets (Joshua to Malachi) and the Hagiographa, the entire literature of the Talmuds and Midrashim, as well as the Aramaic translations of the Bible, known as Targums. The Rabbinic interpretations served to widen the scope of the prophetic utterances of Amos. His oracles were not limited to the people of his own generation but applied also to past and future generations. The Rabbinic interpretations helped to enrich and deepen the ethical and spiritual message of Amos by adding to it many homilies, legends, and parables. As a result of the Rabbinic interpretations Amos looms not merely as a prophet of his own generation, with a message for the people of his own day, but rather as a prophet who belongs to eternity, and whose message applies to all generations from the beginning to the end of time.

320. (PR HRT) RUNYAN, Mary Edith. *Philosophical Idealism and Recent Protestant Theology in America.* Columbia University, 1951. MF: University Microfilms.

This thesis purports to show how idealism, and especially absolute idealism, which had traditionally been the support of Protestant theology, was forced to make certain shifts to adapt itself to changes in Christian theology and religious experience. This change has been traced only in relation to Protestant theology in America since 1900. The idealist who has most closely followed the changing religious experiences and problems of American Protestants and who has tried to make his idealist philosophy serviceable to Christian theology is W. E. Hocking. The course of his thinking has been traced in some detail because it indicates the various ways in which philosophical idealism could adapt itself to religious realism without departing from its traditional basis. Meanwhile another group of philosophers (notably Whitehead, Hartshorne, and Wieman) abandoned idealism as a basis in favor of a philosophy of creative process in nature, but retained several important idealistic doctrines. This kind of rapprochement between philosophy-of-creativity and theology-of-creation, between process-realism and dialectical theology, has provided a more intelligible and fruitful rationalization of the religious experience since World War I, than was provided by the older forms of idealism.

321. (STH HRT) RUSSELL, Bernard Curry. *The Theory and Practice of Christian Discipline According to John Wesley: Its Theological Bases and Its Modern Relevance.* Drew University, 1951.

The problem was to discover the principles underlying John Wesley's stress upon Christian discipline and holiness of life; to relate them to his simultaneous stress upon the Protestant doctrines of grace; and to make clear

the underlying theological viewpoint which made it possible for him to maintain both emphases in consistency. The conclusions reached were: John Wesley maintained a richer and more adequate interpretation of the Christian faith than any of his contemporaries with whom he differed on theological or practical grounds; he effected a creative synthesis of the Protestant ethic of grace with the Catholic ethic of holiness; and that the principles by which he did this provide a positive contribution to this later day, by pointing the way to a living harmony between ethics and religion.

322. (B) RYLAARSDAM, J. Coert. *Hebrew Wisdom with Special Reference to the Concept of the Spirit.* University of Chicago, 1944. Published as *Revelation in Jewish Wisdom Literature,* University of Chicago Press.

The central problem of the thesis concerns the question of the means of revelation. How did the writers of Israel's wisdom movement think that they had access to an understanding of the ways of God and the nature of man's existence? To answer this question the relation and attitude of the wisdom movement to the main stream of Israelite religious tradition is examined. It is discovered that in its initial stages the wisdom movement ignored the national tradition and the covenant as a peculiar medium for the discovery of truth. In its later stages the movement became "orthodox" by accepting the national tradition, particularly with respect to the media of revelation as normative.

323. (HRT) SAARNIVAARA, Uuras. *Luther's Way to Evangelical Faith.* University of Chicago, 1945. Published as *Luther Discovers the Gospel: New Light upon Luther's Way from Medieval Catholicism to Evangelical Faith,* Concordia Publishing House, St. Louis.

The central problem of the study is (1) the contents of Luther's reformation doctrine of justification in its relations to the Augustinian-Catholic understanding, (2) the time when the new understanding appears the first time in the reformer's writings, (3) the time and contents of Staupitz' help to Luther and (4) the time and contents of Luther's "tower experience." According to the prevalent view, Luther discovered the evangelical understanding of justification and its relationship to sanctification in 1512-13, and the contents of this discovery, or tower experience, was a modification of the Augustinian-Catholic doctrine. The present study attempts to show that both according to Luther's own statements and the time of the first appearance of the new understanding in his writings, the tower experience took place toward the end of 1518, and its contents was the reformation doctrine of justification, which was not a modification of the Augustinian-Catholic view but the Pauline doctrine.

In the tower experience Luther got rid of the Augustinian-Catholic view and discovered the evangelical view.

324. (HR) SALES, Reames Hawthorne. *The Separation of Christianity from Judaism.* Duke University, 1952.

Many passages from the early Christian Fathers suggest that gentile Christianity kept many ties with Judaism and looked upon itself as a part of that faith much later than 70 A.D., a date often suggested as the time of the separation of Christianity from Judaism. The keeping of the ritual law of Judaism, Sabbath day observance, temple sacrifice, and the use of the Old Testament scriptures are some of the elements that bind Christianity to the mother faith and make it a part of it. Also, since Christianity thought of itself as the new and true Israel, this shows that it is directly connected with Judaism not as a separate faith, but as the completion of that faith. Tensions during the lifetime of Jesus between himself and Judaism grew in the primitive community, continued and expanded between Christianity and Judaism in the lifetime of Paul and in the second century and reached such import that Christianity came to realize that it was separate from Judaism. Between 135 and 150 three men, Justin Martyr, the writer of Barnabas, and the writer of the Epistle to Diognetus forced the majority of gentile Christians to realize that Christianity was separate from Judaism.

325. (B HRT) SANDMEL, Samuel. *Abraham in Normative and Hellenistic Judaism.* Yale University, 1949.

What is the relationship of Philo's Judaism to that of the rabbis? The material on Abraham in Philo's writings and in rabbinic literature is very abundant; moreover, Abraham is regarded in both (as well as in much of the New Testament) as the exemplar of the religious values under commendation. The dissertation examines previous studies of Philonic relationships, such as Ritter and Belkin, whose approach was through the *halaka,* and Wolfson's, who operates on assumptions. Negatively, the study demonstrates that alleged parallels and consequent dependencies are untenable theories. Positively, it sets forth that Philo's Judaism is a blend of Greek mysticism and Old Testament influences, merged into a "mystery" of salvation, and that Philo's Judaism owes virtually no debt to rabbinism, but developed in isolation from it, quite independently.

326. (B) SAUNDERS, Ernest William. *The Textual Criticism of a Medieval Manuscript of the Four Gospels (Duke MS Gr. 7).* Duke University, 1943. MF: University of Chicago Divinity School. Portion published in the *Journal of Biblical Literature,* June, 1952.

This dissertation presents a textual study of a Greek four gospels manuscript of the early thirteenth century, and consists of a paleographical exami-

nation, a thorough study of the text type represented, and a full collation. Diverging from the *Textus Receptus* approximately 1166 times, the manuscript was found to represent a much weakened form of von Soden's K^a text heavily corrected to the K^x and preserving the μ^3 form of the *pericope adulterae*. Minor textual affinities were discerned with MSS 703, 666, 2321, 473, 2400, 482, 489, and 2324. A primary relationship was established with MS Y (Macedoniensis). The direct influence of the eleventh century *Commentary of Theophylact* upon the text of D7 underscores the growing conviction among scholars that most variant readings were created for theological or dogmatic reasons.

327. (HRT PR) SAYRE, Charles Anderson. *Moral Implications in the Philosophy of Descartes in the Light of the Philosophy of Pascal.* Drew University, 1952.

The idealism of Descartes embraced a pseudo-scientific mechanism which reached its full expression as a controlling influence in Newtonian physics. This mechanism clashed seriously with moral and religious interpretations of human existence, and remained as a serious inconsistency enfeebling modern thought about man and God. The rise of a new setting for science which tends to discredit mechanism calls for a new orientation of philosophy. The burden of this thesis is that such a possibility is present in the philosophy of Pascal, who in a unique way combined a distinguished career in science with penetrating insight into a Christian philosophy in complete harmony with his scientific outlook. His greatest achievement was the transition from the philosophy of religion behind the theologies of "analogia entis" to a philosophy of an "analogia crucis."

328. (B) SCARBOROUGH, William John. *The Influence of James in the Galatian Churches Prior to Paul's Letter to the Galatians.* Boston University, 1940. Abstract published by Boston University.

The problem faced in this dissertation is the identification of the Galatian opponents with "those who came from James" (Gal. 2:12), who occasioned the controversy in Antioch between Paul and Peter. The sources are mainly the Epistle to the Galatians itself and the Book of Acts. Conclusions: (1) James the Just was the leader of the Jerusalem Church from about 42 A.D. to 62 A.D.; during that time he represented conservative Jewish Christianity to both Christian and Jew alike. (2) James sent representatives from Jerusalem to Antioch who occasioned the dispute between Peter and Paul (Gal. 2:12). The conservative influence of James made a division in the church that tended to place Jewish Christians on a higher level than Gentile Christians; James believed in circumcision and keeping the law for all Jews regardless of their Christian affiliation. (3) In Paul's mind, the opponents in Galatia did the same thing that the agitators in Antioch had done. By an identification of propa-

ganda it appears that the same men who caused the trouble in Antioch took the next logical step and continued their opposition to Paul in Galatia. All the evidence at our command points to the influence of James in the Galatian churches prior to Paul's letter to the Galatians.

329. (PR) SCHAFER, Thomas Anton. *The Concept of Being in the Thought of Jonathan Edwards.* Duke University, 1951.

The problem of the thesis was to discover the character of Edwards' ontology and to find out to what degree his conceptions of being furnish a synthetic core for the rest of his philosophy and theology. Among the conclusions reached were the following: Edwards inherited his main ontological concepts from the Augustinian Neoplatonism of the English Puritans, the metaphysics of Locke and Newton, and the ideas of Cartesians like Malebranche. Edwards' "empiricism" is not basically Lockean; it is Augustinian illuminism. And his idealism is not at bottom mentalism or phenomenalism (though there are traces of these); it is more nearly an objective idealism. The central concept is the outflow and return of being via the hierarchical chain of orders of existence. Around this all his doctrines are organized (often unconsciously); and this, with its derivative ideas, provides a very important synthetic factor in Edwards' thought. But there are conflicts within the central ontological tradition (e.g., with respect to the relation between the being of God and being qua being) as well as tensions created by Calvinistic voluntarism and Enlightenment concepts of causality and natural law. Thus Edwards is ultimately ambiguous in the metaphysics of his mediating and synthesizing concepts.

330. (B) SCHMITT, Elmer William John. *Sin and Forgiveness in the Old Testament.* Drew University, 1943.

The purpose of the thesis was to analyze and evaluate the Old Testament teachings on sin and forgiveness. For that reason its scope was limited strictly to biblical material. The two ideas are related for sin poses the problem that must be solved. Sin causes a separation from God. While the understanding of sin varies, the prophetic represents the highest development with the estimate that sin is willful disobedience to the will of God. Man attempts to effect a rapprochement through sacrifice but again it is the prophetic insight which reveals that this is ineffective. The answer lies in forgiveness, which is divine, for it can come from God and God alone. While God is a just God, and therefore judgment on sin must be reckoned with, that is not the only side of His nature. What man cannot do for himself, God can do for him. And so the gift of forgiveness restores the broken relationship between God and man. The Old Testament not only states this, but also illustrates it in the experiences of the authors.

331. (HRI) SCHOFIELD, Russell Gilbert. *The Ranters in Seventeenth Century England—Their Principles and Practices.* Harvard University, 1949. Portion published in the *Bulletin of Friends Historical Association.*

The Ranters were a sect somewhat similar to the Quakers. They were given this title of opprobrium because it was believed that they went to certain moral excesses. Their central theological opinion was pantheistic-antinomianism. The attempt was made to show that there was some ideological connection with the Anabaptists of the Continent and that in all probability they did not go to the moral extremes attributed to them by their enemies. The conclusions reached were these: In all probability a connection can be traced to some of the Continental sects through emigration from the Continent of certain sectaries and through the opinions of certain educated leaders who knew of the Continental Anabaptists. A few of the Ranters "ran out" to moral excess, the majority were not guilty of the excesses attributed to them by their enemies.

332. (STH) SCHRAG, Oswald O. *Existentialism and Rationalism in the Theological Method of Nels F. S. Ferré.* Boston University, 1952.

The problem of the dissertation is to present and examine the use and the relation of the rationalistic and existential perspectives in the theological method of Nels F. S. Ferré. In Ferré's method there is a persistent attempt to give reason its full power as the arbiter of religious truth, and at the same time see the limitations of reason to the extent that it cannot be man's ultimate criterion. The existential perspective is the perspective from whole-response, which requires the deepest passions as well as the intellect and will of the whole man. Recognizing that the elimination of the rational approach would mean death to theology, Ferré, nevertheless, asserts that philosophical application is rational and theological application is existential. It seems fair to say that he corrects some existentialists and rationalists at several significant points, but inclines too far toward an exclusively existential theology. In his failure to distinguish adequately between theology and religion much of the existential import given to theology more correctly belongs to religion. Ferré's development of the existential perspective stands for the truth that there is richness and depth of experience which refuses to be coined into words; there is a peculiar interpenetration of the rational and the non-rational.

333. (RE PS&R) SCHREYER, George Maurice. *A Functional Approach in Personality Growth.* Boston University, 1948.

The problem of this study was to determine whether the functional approach is the natural method in personality growth by correlating and evaluating the writings as set forth by recognized leaders within the field of

religious education. The examination method was used. Findings and Conclusions: (1) The writings considered revealed that the functional approach is advocated as the natural method in personality growth because this approach supports personality in terms of a process which develops through purposeful activity, meaningful experiences, and according to the laws of growth of the human organism. (2) The naturalness of the functional approach, as established by the writings, is to be found within the human organism, which is ready to act and which demands that the educator respect and co-operate with the growth process. (3) The writings advocated the home, church, school, and community as functional areas which provide activities, therefore meaningful experiences, and which stimulate the human organism. (4) The writings revealed the fact that the functional approach works harmoniously in the process of all growth, that it does not force upon personality anything that is foreign to its nature or that is outside of its scope of meaning.

334. (B) SCHWARTZMAN, Sylvan David. *The Jewish Institutions of Synagogue and Temple in the Synoptic Gospels.* Vanderbilt University, 1952. MF: Vanderbilt University Library. Portion published in the *Hebrew Union College Annual,* 1952.

This thesis made a careful analysis of all references to the temple and synagogue in the synoptic gospels, and the nature of such material, both quantitative and qualitative, was investigated. On the basis of the findings it was shown that none of the synoptics had any overwhelming superiority in temple-synagogue information, and comparison of the information possessed by the evangelists with that provided by contemporary Jewish sources revealed that the synagogue-temple information of the synoptics was strictly limited. It was concluded that it was doubtful from the evidence whether any of the synoptic evangelists, including the so-called "Jewish" Matthew, had any intimate, personal acquaintanceship with the two Jewish institutions.

335. (C&R) SCOTT, Nathan A., Jr. *Rehearsals of Discomposure: Alienation and Reconciliation in Modern Literature: Franz Kafka, Ignazio Silone, D. H. Lawrence, and T. S. Eliot.* Columbia University, 1949. Published by the Columbia University Press, New York, 1952.

This work relates certain modern writers to a strain of sensibility that has informed much of the literature of our time and that has frequently been organized into a description of the contemporary tragedy in terms of dereliction and estrangement and exile. Franz Kafka is considered in relation to those who tell us what it means to live *apart* in the modern world in terms of what might be called a sense of "cosmic exile." Ignazio Silone is considered in relation to those whose vision is political and who define our present alienation in terms of the breakdown of traditional communal forms and the

rise of modern totalitarianism. And D. H. Lawrence is discussed in terms of his preoccupation with the loneliness and seclusion of human individuation, the tragic particularity of selfhood. Kafka, Silone, and Lawrence are, then, taken as different types of spokesmen for the alienated modern consciousness. Finally the book concludes in a long discussion of T. S. Eliot, by considering the relation that a writer whose imagination draws its main support from a tradition of religious orthodoxy may bear to the spiritual problem that is its subject.

336. (E HR) SCOTT, Roland W. *Social Ethics in Modern Hinduism.* Columbia University, 1948. Published by the YMCA Publishing House, 5 Russell St., Calcutta. MF: University Microfilms.

The rise and development of modern Indian society has confronted Hindu religion and culture with some critical problems. These are found where the individual's religious concern for salvation meets his new moral awareness of social responsibility. The purpose of the study is to examine the nature and development of Hindu ethical thought from the early nineteenth century to the beginning of India's national independence. There is an analysis of the religious situation in a changing society, in which the social function of religion is seen to be that of approving the values of ancient culture which harmonize with those accepted in modern times. There is a description of the manner in which the leaders of the nineteenth-century religious movements undertook the task of reforming Hinduism according to their new ideals. The ethical implications of the major political and economic developments are traced, showing how these culminated in the formation of the nation and its achievement of independence. The incompatibility of caste with the growth of modern democratic society, and the emancipation of women from their disabilities are shown with the religious interpretations of these movements.

337. (SOC&R HRI) SEIFERT, Harvey Joseph Daniel. *The Use by American Quakers of Nonviolent Resistance as a Method of Social Change.* Boston University, 1940. Abstract published by Boston University.

In an attempt to describe the social process of nonviolent resistance this study analyzed and compared the interactions among the various groups involved in the use of the method by American Quakers in Massachusetts Bay Colony, in the woman suffrage movement, and among conscientious objectors in World War I. Certain common characteristics appeared to be exhibited by the resisters. The "natural history" of successful nonviolent resistance seemed to include four stages: (1) a period of deepening conflict, marked by the increasing severity of the authorities, the steady persistence or increasing nonconformity of the resisters, and the increasing detachment of sympathizing groups from the current policy; (2) the crisis or turning point, a break in the

severity of the persecution which begins the process of widening the area of toleration; (3) a period of uneven decline of persecution, with sporadic resurgences; (4) a period of reconciliation between resisters and their former opponents. Ten factors influencing the success or failure of nonviolent resistance were listed.

338. (HRI) SHARP, Frank Arthur. *The Development of Protestant Co-operation in Allegheny County, Pennsylvania.* University of Pittsburgh, 1948. Abstract published in the *University of Pittsburgh Bulletin,* Vol. 45, No. 8 (June 5, 1949).

The purpose of this study is to trace the development of Protestant co-operation in Allegheny County, Pennsylvania. It deals specifically with the history of the work of several agencies now combined in the Council of Churches of Christ of Allegheny County, together with an outline of the major emphases in their several programs, and the factors and needs which brought the Protestant churches together in co-operative effort. These organizations include the following: (1) Allegheny County Sabbath School Association, 1889-1943; (2) Pittsburgh Ministerial Union, 1900-1943; (3) Evangelistic Committee of Pittsburgh, 1912-1916; (4) Christian Social Service Union, 1913-1916; (5) City Missions Council, 1914-1916; (6) Pittsburgh Council of Churches of Christ, 1916-1943; (7) Pittsburgh Council of Weekday Religious Education, 1940-1943; (8) Christian Council of Allegheny County, 1941-1943; and (9) Council of Churches of Christ of Allegheny County, formed in 1943. The *official* type of church co-operation, functioning through an organization acting directly on behalf of the denominations and supported financially by their direct contributions, has been eliminated in Allegheny County. In the process of development Protestant co-operation in Allegheny County has emerged with a *congregational* rather than a connectional type of polity. Co-operation now derives from mutual agreement and not from official pronouncement.

339. (HRI) SHIDELER, Emerson Wayne. *An Experiment in Spiritual Ecclesiology: The Quaker Concept of the Church.* University of Chicago, 1948. MF: University of Chicago Library.

The Religious Society of Friends which eschews the label Church has a definite concept of what the Church is. The problem was: (1) State that doctrine held by the founders; (2) trace the historical fate of that doctrine. (1) Quakerism began by asserting the Church to be an invisible fellowship created by the activity of the Holy Spirit working through the spiritual potentialities of every man (the "Inner Light"). The fellowship was made visible as the Holy Spirit brought persons into relationship with one another. From the beginning the Society struggled with the question of the extent to which the

Spirit should be assisted in its gathering work by man-made organization and specific procedures. George Fox was a leader in the early regularization of the structure and activities of the rapidly growing Society. (2) Toleration and Quietism crystallized the external form of eighteenth century Quakerism into a culture, conformity to which was the criterion of the Church. In the nineteenth century theological regularity became the criterion of the Church, with ensuing fracturing of the Society. Twentieth century reunion movements rest upon a re-emphasis of the early spiritual basis for the Society and the Church.

340. (PR HRT) SHINN, Roger Lincoln. *Christianity and the Problem of History.* Columbia University, 1951. Published by Scribners, New York, 1953. MF: University Microfilms.

The problem of the thesis is the analysis and vindication of a Christian interpretation of history. The Christian mythology is analyzed in classical and contemporary forms. It is found to include three typical emphases, each of which dominates certain formulations: (1) the eschatological, which holds that the transcendent God will fulfill history; (2) the ecclesiastical, which finds the meaning of history incorporated, in varying ways, in the community of faith; and (3) the dynamic, which relates faith in God to activity in history. The vindication of the Christian mythology is undertaken through comparison with some modern substitutes, especially the religion of progress and Marxism. These alternatives are found to enrich Christian thought at some points, but to make inadequate substitutes. Through critical examination of recent Catholic and Protestant conceptions and of Arnold Toynbee's philosophy of history, an attempt is made to move toward formulation of a Christian understanding of history. The conclusion is that an adequate Christian doctrine will have some place for each of the three classical emphases, and will allow no one to crowd out the others. And it will be not so much a "philosophy of history" as a confession of faith.

341. (HRT EC) SHIPLEY, David Clark. *Methodist Arminianism in the Theology of John Fletcher.* Yale University, 1942.

A Swiss émigré, John William Fletcher, became an associate of the Wesleys and Whitefield in 1757. He was the first president of Trevecca College, later to become Cheshunt College, Cambridge. An able theologian, trained in divinity in Geneva, Fletcher's twelve volumes of polemical theology were recognized by Wesley as a constructive statement of his own position. Fletcher was chosen by Wesley as his "designated successor." His works disseminated the term "Methodist Arminianism" as indicative of Wesley's theology. This dissertation, accordingly, seeks to ascertain (1) the determinative theological principles of Methodist Arminianism and (2) to orient these affirmations in

terms of (a) Dutch Arminianism and (b) the major theological traditions of Western Christendom. The field of inquiry includes an investigation of (1) theological method, (2) anthropology, and (3) soteriology. It was found that Methodist Arminianism is *not* properly analogous to Dutch Arminianism, the designation being an unfortunate accident of history. In his interpretation, Fletcher saw Wesley maintaining positions clearly asserted by seventeenth century English Presbyterians (e.g., John Flavel, et al.) and by the French Calvinist School of Saumur, specifically Moses Amyraut. This orientation of Wesley's thought is a completely new interpretation with significant nuances for ecumenical conversations between Methodists and Presbyterians.

342. (SOC&R) SHIPPEY, Frederick Alexander. *Religio-Socio-Economic Characteristics of Urban Church Officers.* Northwestern University, 1947.

Problem: The investigation was undertaken to discover the religio-socio-economic characteristics of church officers. The principal considerations raised for exploration revolve about the question: To what extent do elected officers constitute an elite group in the local Methodist church? Findings and Conclusions: (1) Among officers, persons of middle and upper income and cultural groups predominate. Material prosperity and vocational success combined to provide coveted social and cultural opportunities. Persons regarded highly in public esteem are favored for office in the urban Methodist church. (2) Officers are more homogeneous than the rank and file of active church members with respect to age, sex, education, income, marital status, residential stability, leadership experience, and religious participation practices. The evidence in the investigation indicates a marked religio-socio-economic difference between officers and active church members. This difference is objectively discernible and significant. It distinguishes officers as an elite group in the urban Methodist local church.

343. (B HR) SHOOT, Frederick von Buelow. *The Fertility Religions in the Thought of Amos and Micah.* University of Southern California, 1951. Abstract published by the University of Southern California.

This study investigated the books of Amos and Micah to determine whether there were any fertility-cult elements present, whether such belonged to these respective prophets, and what significance, if any, they had for the prophets' interpretation of the social problems of their day. (1) This study found elements of three distinct cultic patterns and aspects of others: (a) destruction and sterility, Amos 1:2; 4:6-9; Micah 1:7; 5:10-15; 6:13-15; (b) cultic ritual, Amos 5:16-17; 8:10; Micah 1:1-16; 4:9-13; 5:1-9; (c) the return of fertility, Amos 9:13-15; Micah 5:1ff.; (d) incidental features, Amos 5:23-26; Micah

6:6-8. (2) Concerning passages embodying fertility-cult imagery, this study considers the book of Amos, except 9:13-15, a literary unity of Amos the eighth century prophet. In addition to sections usually allocated to Micah, it contends that at least the following passages containing fertility-cult imagery probably belong to him: Micah 4:6-13; 5:1-15; and 6:6-16. (3) Amos and Micah denounce the cultus not only because it failed to recognize that exploitation was inconsistent with *mishpat* of ethics and that ritual concerned alone with production of goods could not result in stability in society, but also because it provided them instead with a sense of false security out of accord with the cause-and-effect character of Yahweh's operation in the world.

344. (SOC&R) SHOPE, John H. *Agencies and Techniques Used for Winning New Members for the Protestant Churches of Allegheny County, Pennsylvania, in 1947.* University of Pittsburgh, 1949. Abstract published as chapter in *The Metropolitan Pittsburgh Church Study,* Council of Churches of Christ in Allegheny County, Pennsylvania.

The problem was to discover the series of contacts by which "new" members (won from the non-churched of the area) were brought into formal membership within the Protestant churches. The pattern revealed, for more than 50% of all "new" members, that it was (1) contact by a friendly lay member, (2) contact by a minister, (3) contact through the (a) worship experience, or (b) through the social life of the church.

345. (PR) SHOWS, Marion (Mr.). *Philosophical Faith: A Study of the Religious Implications of the Philosophy of Karl Jaspers.* Columbia University, 1951. MF: University Microfilms.

The dissertation attempts to give a systematic exposition of the most important strands in the thought of Karl Jaspers, with a view to elucidating his idea of a philosophical faith and its relation to a religious faith. The main problem which emerges is whether there is any real distinction between his philosophical faith and faith as understood by traditional religion, especially Christianity. The dissertation seriously doubts whether there is any such distinction, and concludes that his philosophy is a kind of theology, or a philosophical prolegomenon to theology, even though he explicitly rejects traditional theology.

346. (PS&R RE) SILVERMAN, Hirsch Lazaar. *Relationships of Personality Factors and Religious Background among College Students.* Yeshiva University, 1951. MF: University Microfilms (1952-53).

The purpose of the thesis was to investigate the relationships among college students of the factors that make up their personality structure as

measured by certain instruments and psychological tests. In addition to using standardized objective tests, the investigator devised two instruments, a religious background factors questionnaire and a religious attitudes questionnaire. After collecting the facts and data from students in a liberal arts college and from various theological seminaries of the major religious denominations, the investigator grouped the data, analyzed the information and psychometric scores statistically, and noted relations between and among them, thus seeking a systematic and general description of the various facts in relation to personality adjustment and religious background. Among the conclusions were the following: that in religion the college students tend to find a firm philosophic basis and code for individual action, and a place to belong while not acceding to the dominant materialistic values of the culture; that the attention of educators, clergymen, social workers, and psychologists should be given to many factors of individual experience which have not usually been regarded necessarily as a part of religious education; that psychologists as well as educators should push the lines of religious concern into the home, the school, and the total environment of the individual.

347. (HRT) SINGER, Joseph Isaac. *The Commentary of Rabbi Jonathan of Lunel on Tractate* Rosh Hashonah. Yeshiva University, 1949.

Rabbi Jonathan Hacohen of Lunel, a contemporary and correspondent of Maimonides, and a leading expounder of the Talmud, has remained an obscure and barely known personality. The introduction attempts to present for the first time a comprehensive biography of his life, based on printed and manuscript material. It explains why his writings did not see the light of print, and traces his influence on his time and future generations. A detailed study on Tractate *Rosh Hashonah,* which the author edited from a MS, with notes and glosses, seeks to ascertain his approach to, as well as the purpose of his commentaries.

348. (HR PR) SLATER, Robert Lawson. *Paradox and Nirvana: A Study of Religious Ultimates with Special Reference to Burmese Buddhism.* Columbia University, 1948. Published by the University of Chicago Press, Chicago, 1952.

Two main questions are discussed: (1) the interpretation of Buddhism in the light of its impact in Burma, where it is a living religion, woven into the whole fabric of Burmese life and culture; (2) the significance of the persistent paradoxical expression of religious faith. This second consideration follows from the conclusion that, in Southern Buddhism, Nirvana (or, *Nibbana*) is the religious ultimate, comparable with such terms as God and the Eternal in other faiths. A comparative survey of the Yes and No of faith in the major traditions, including Hinduism and Christianity, emphasizes what has been termed "one of the major discoveries of Christian thought during the past

century"—the observation that there is a "way of paradox," a *form* of religious expression, which, no less than the content of faith, has significance for the interpretation of reality.

349. (STH) SMALLEY, Stimson Ronald. *The Concept of Salvation in American Realistic Theology.* Drew University, 1951.

Realistic Theology is that theological perspective which accepts all the facts of life in the total light of man, sin, and salvation. It sees the problem of evil as the dilemma creating the "human Predicament" which reveals man's helplessness to save himself. His salvation necessitates assistance from beyond man. It is provided in a revelation from God—in a Word and in an Act. Salvation involves the individual man and his world. The *Telos* of the Christian faith is the Kingdom of God. This thesis endeavors to survey the field of American Realistic Theology through the eyes of such American theologians as Reinhold and Richard Niebuhr, John Coleman Bennett, Robert Lowry Calhoun, Walter Marshall Horton, and Edwin Lewis. Each of these men have come through the liberal movement and have broken with liberalism in varying degrees because of the optimistic approach to man and his world. This thesis seeks to show that without an adequate Christology realism can end only in a pessimism. The search for man's salvation has led some to return to the fundamental tenets of orthodoxy as postulated in historic Catholic Christianity. For others there has remained only ambiguity and paradox.

350. (PR) SMITH, Huston Cummings. *The Metaphysical Foundations of Contextualistic Philosophy of Religion: A Study in the Impact of Metaphysics on Religious Thought.* University of Chicago, 1945. Abstract published in *The Journal of Religion,* University of Chicago.

The central contention of this dissertation is that our basic conceptual perspectives (world views) intervene between the field of religion and our conceptions of this field, to partially condition the latter. The dissertation documents this contention, in a general way with regard to mechanistic and idealistic interpretations of religion and in detail with the contextualistic (pragmatic) interpretation, showing how point by point H. N. Wieman's account of religion reflects those metaphysical presuppositions which he shares with James, Mead, Peirce, Dewey, and Bergson. Conclusions: (1) Precise descriptions of religion are never pure; they reflect the metaphysical perspectives from which, consciously or not, they proceed. (2) A given description of religion can be understood only in so far as the perspective from which it originates is grasped. (3) The validity of a given description of religion is contingent in large part on the adequacy of the metaphysical perspective from which it views its subject. (4) In seeking to perfect our understanding of religion, it is just as important to attend to the perspectives from which religion is approached

as it is to improve descriptions offered in terms of established perspectives. Better descriptions are contingent upon improved perspectives.

351. (PR) SMITH, John Sylvester. *The Philosophical Naturism of Henry David Thoreau, with Special Reference to Its Epistemological Presuppositions and Its Theological Implications.* Drew University, 1948.

The thesis attempts to show that Thoreau was a systematic thinker (as opposed to Emerson, who "had thoughts but not thought"). The purpose of Thoreau's journals was to collect material for an anthropology of the American Indian. A contemporary of Darwin, Thoreau believed the study of man as a natural creature would reveal much of the purpose of his existence. He assumed that this purpose would be religious in significance, hence his philosophy of life was one of religiousness. He studied nature for meanings and viewed man as its highest term. The purpose of the thesis is to show the essence of the systematic nature of Thoreau's philosophy. He implies (he never formulated his beliefs and findings in a final work, as projected) that life has a basically religious significance. It is demonstrated that he proceeded by a superpragmatic method of investigation, using nature itself as his laboratory. He thought many of the devices of "civilization" unnatural and corrupting.

352. (SOC&R RE) SMITH, Lawrence D. *Some Factors Influencing Youth Group Memberships of Secondary School Students.* University of Pittsburgh, 1944. Available: University of Pittsburgh & Carnegie Libraries; Library of Congress. Abstract published by the University of Pittsburgh.

In order to collect data the check list was chosen as the instrument to be submitted to a representative group of 200 high school seniors with broad group contacts in seven high schools of Western Pennsylvania. Some findings were: (1) Of comparatively small importance are such environmental factors as the type of community, the size and municipal organization, and the distance of the students' homes from the school. (2) While the school commands more of the students' time and offers a much wider array of youth groups of many interests, it holds no superior attraction of a decided nature over the groups which the church and the community sponsor. (3) The nature of the group activities, current membership, and length of membership are general factors which seem to have a positive relationship to the students' attitudes. (4) Parental advice and adviser invitation are the only two stimuli to youth group induction which seem to bear any particular weight in influencing selection of groups in which members indicated decided preference. (5) Groups with a purpose readily identifiable and with programs recognized as steps in reaching established goals definitely rank higher in member opinion. (6) Extent of participation is shown to be the foundation upon which the attitudes of youth toward their group memberships are built.

353. (HRT B) SNELL, Heber C. *Background and Study of the Teaching-of-Jesus Literature in America.* University of Chicago, 1940. Portion published in *Religion in the Making,* Florida School of Religion, 1941.

This thesis is a study of American research on the teaching of Jesus, its aim being to present and evaluate the writings of six scholars considered as outstanding in this field. *George H. Gilbert,* using early a valid historical method, interpreted Jesus' teachings in the light of his life, regarding Jesus as the unique revelation of God. *Shailer Mathews,* with his "social-psychological" approach, emphasized the influence of Jewish Messianism on Jesus, but concluded that Jesus regarded himself as a moral and spiritual Christ. *Benjamin W. Bacon* stressed literary and historical criticism of the Gospels and the liberal view of Jesus' Messiahship. The teaching of Jesus was one with Paul's "gospel of reconciliation." *Ernest D. Burton* saw that sound interpretation of Jesus rested on the clearing up of gospel relationships. His chief contribution was his Synoptic Theory. *Henry B. Sharman* early utilized Burton's source theory in interpreting Jesus, whose kingdom is "an interposed force . . . which must work slowly but surely in the structure of society." *Shirley J. Case* developed greatly the "social-historical" method in New Testament study, applying it fruitfully to distinguish the real Jesus from the theological Christ. These scholars were the equals of any in utilizing the historical method to recover and interpret the real Jesus.

354. (C&R) SOPER, David Wesley. *Woodrow Wilson and the Christian Tradition.* Drew University, 1945. Partially published in *The Personalist,* University of Southern California.

The study is in two parts: (1) biographical; (2) theological analysis of the ideas expressed in Wilson's writings.

355. (STH) SPALDING, James Colwell. *Recent Restatements of the Doctrines of the Fall and Original Sin (with Special Reference to Continental Theology).* Columbia University, 1950. MF: University Microfilms.

The study is divided into three parts. A history of the doctrines up to the twentieth century is followed by the main body which presents the restatements of Continental theologians since the First World War. Among those discussed are Karl Heim, Karl Barth, Emil Brunner, Paul Althaus, and over thirteen other contemporary theologians. The third part deals with controversial points brought up by these restatements. Most of them find the proper theological foundation of these doctrines in the revelation and reconciliation in Jesus Christ. The tendency is to develop the doctrines more Christocentrically, and to reject the idea of a pretemporal fall as too speculative. Since the Genesis story of the fall is not accepted as literal history, the terms "myth"

and "saga" have been used, neither being wholly satisfactory. The dissertation suggests the term "prophetic myth." The theologians agree on the nature of the fall as rebellion against God, but disagree as to its effects. Agreement perhaps could be reached if the discussion centered upon the quality of *humanitas* retained by sinful man. They accept the solidarity of man in sin and reject any idea of the physical inheritance of the guilt of sin. Sin is the negative presupposition of reconciliation.

356. (HRI) SPANN, Anna Louise. *The Ministry of Women in the Society of Friends.* State University of Iowa, 1945.

This dissertation primarily investigates the unique contribution that certain significant Quaker women ministers have made in the fields of religion, education, and social service. It has been prompted by a three-fold purpose: to discover to what extent women have been recognized and given equality with men in the work of the Friends' Church; to consider the influences which have prompted them; and to discover the areas of work to which their efforts have been extended and to what fields they have been limited. The basic idea in the Quaker faith has made possible the emphasis upon vocational equality and the work of women. This study has discovered that women have been duly recognized as ministers, church workers, evangelists, reformers, teachers, and missionaries and have held positions in the Society on an equality with men. The dissertation verifies the thesis, (1) that the ministerial vocation of women in the Friends' Church has been recognized and authorized by official action from the beginning, (2) that Quaker women have inaugurated and sustained a significant ministry in the program of the Society of Friends, and (3) that they have eminently demonstrated their unique abilities and gifts in performance of their tasks.

357. (B) SPAUDE, Gilbert G. *An Examination of Eusebius'* Church History *as a Source for New Testament Study.* University of Southern California, 1952. Abstract published by the University of Southern California.

The purpose of this study is to investigate Eusebius' treatment of the passages with he quoted from prior sources and to evaluate his contribution to a study of the New Testament introductory problems. Passages from prior sources found in the *History* which could be compared with extant sources are designated "control quotations." The principles established from the control quotations are then applied to the writings extant only in the *History*. Findings and Conclusions: Of the 224 passages which Eusebius quoted from earlier writers, 160 reflect New Testament interests. One half of these passages are extant only in the *Church History*. Sixty-five per cent of these passages were used inaccurately. Eusebius' particular interests, treatment of the source

materials, dogmatic pronouncements, and unwarranted conclusions diminish his trustworthiness as an objective reporter of the early traditions. His prejudicial purpose in producing an apology for the early church and its orthodoxy minimizes the importance that can be placed upon his contribution to a study of the problems of introduction of the New Testament writings. However, he provides an invaluable description of the historical setting out of which appeared the early ecclesiastical developments, the organization of the canonical writings, the antiheretical movements, and the acceptance of the apostolic succession.

358. (HRT HRI) SPITZ, Lewis William. *A Critical Evaluation of Veit Ludwig von Seckendorf as a Church Historian.* University of Chicago, 1943.

The problem as indicated by the title is a critical evaluation of Seckendorf as a church historian. The investigation revealed that he was eminently fitted for the task he undertook. He was a scholar competent to do research work. As statesman he had access to all original documents relating to his subject in the Saxon archives. He used the best sources available, but used them critically. Though his *Historia Lutheranismi* was written in reply to a Jesuit attack on Lutheranism, he maintained an unusual measure of calm objectivity. His *Historia Lutheranismi* has been one of the chief sources of information of historians of the Reformation ever since its first appearance in 1692.

359. (RE) STEELE, Algernon Odell. *Shifts in the Religious Beliefs and Attitudes of Students in Two Presbyterian Colleges.* University of Chicago, 1942. Essential portion lithographed by the University of Chicago, distributed to all exchange libraries.

The problem of the study was to discover shifts in types of religious beliefs of students in two Presbyterian colleges, shifts in religious attitudes related to these beliefs, and factors in the colleges affecting these shifts in beliefs and attitudes. The majority of students tend to shift in the liberal direction, from fundamentalist and conservative to modernist and religious naturalist beliefs. Some students shifted to confusion in beliefs. None shifted from liberal to fundamentalist beliefs but some shifted from fundamentalist to neosupernaturalist beliefs. The majority gained in interest in the areas studied. A minority experienced a decrease in interest in the areas studied. Shifts in both attitudes and beliefs were ragged and uneven, seldom clear-cut and uniform. The regular educational agencies of the everyday life of the college are the most influential in effecting shifts in religious beliefs and attitudes of students. Special emphases and programs are of value for purposes of dramatizing and focusing attention on religion, but the regular agencies are the most effective, both helpfully and as hindrances.

360. (B HRT) STERN, Mordecai A. *Biblical Exegesis in the* Zohar. Yeshiva University, 1945.

It is generally believed that the writings in the various books of the *Zohar* consist of "mystic" and "kabalistic" materials. While this is true, yet the thesis proves that there is also in the *Zohar* a great deal of philological, philosophical, and psychological interpretations of biblical verses. The thesis also indicates that many of these interpretations are found in the Talmud, Babylonian and Jerusalem, the Targumim Onkelos, Jonathan, Septuaginti, and in the biblical-medieval commentaries up to the fourteenth century.

361. (PS&R) STINNETTE, Charles R., Jr. *Anxiety and Christian Faith.* Columbia University, 1950. MF: University Microfilms.

The universality of anxiety moves one to suggest that it is unavoidably associated with existence itself. Some writers have distinguished between neurotic anxiety and the "anxious dread" which is a part of existence itself. Actually the anxiety of creaturehood is accentuated and reinforced by neurotic anxiety. While therapy may reduce neurotic anxiety, the Christian view here presented holds that faith alone is able to break the power of primal anxiety. The beginning of faith, and of reconciliation, lies in self-knowledge. Genuine confession of sin requires profound self-exploration as well as confidence in forgiveness. The cycle of anxiety and sin is broken in faith but the wounds of isolation are healed in love. The Church, her sacraments and symbols are explicit and positive efforts to make real the experience of love and holy communion. Here one may become a part of an ongoing, transcendent community of the forgiven and the forgiving who in moments of faith and love, live beyond anxiety.

362. (PR) STRATON, George Douglas. *Belief in the Personality of God, a Study of Theistic Personalisms in Reaction to Non-theistic Idealisms.* Columbia University, 1950. MF: University Microfilms.

The theme of this dissertation is personalism's objections to impersonal idealism (Bradley, Bosanquet), and the arguments among idealistic personalists (Royce, Bowne, Howison vs. McTaggart) for and against the conception of God as personal. The underlying incentive of the study is to work toward reassurance concerning the personal meaning of existence—and the Ultimate Personality which, it is believed, such meaning implies. In the largest sense, the problem concerns the philosophic rationalism upon which idealism rests as a method. The tendency of the dissertation is to look favorably upon that method, while at the same time remaining alert to the deficiencies and finitude of human reason in its attempt to derive a coherent world view. The last part of the thesis concerns special problems within theistic personalism such as the relation of God's will to man's, whether God is finite or infinite (Brightman

vs. Knudson), and others. The "infinite" power and goodness of God is affirmed and yet reconciled, it is believed, to the actuality of finite freedom. The spirit of the argument is that such problems are not solved "theoretically" so much as "morally" in terms of a kind of "practical reason."

363. (STH) STUERMANN, Walter Earl. *A Critical Study of John Calvin's Concept of Faith.* University of Chicago, 1950. Lithoprinted by Edwards Bros., Ann Arbor, Mich. Available at the McCormick Seminary Bookstore, 2330 N. Halsted St., Chicago, Ill.

This is an exhaustive and critical study of John Calvin's concept of faith. It falls into two parts: faith as a cognitive transaction; faith as a saving transaction. Faith is the key concept in Calvin's theology because it is the epistemological basis for religious thought and action. The three uniform marks of faith-knowledge are: certainty, the illumination of the mind, and the sealing of the heart. This knowledge is such as comes in a *unio mystica*. The relations of faith, the Word, and the ministry of the Spirit are treated. Faith is the source of the knowledge of God as Creator and Redeemer. The Calvin literature on faith has neglected the relations of faith as knowledge to the Christian life. The second part of the work treats the relations of faith *(fides)* to such matters as justification, repentance, fear, trust *(fiducia)*, hope, doubt, Christian liberty, prayer, the sacraments, doctrine, and the meditation on the future life. Calvin is presented as offering a distinctive religious theory of knowledge, to be contrasted to rationalism and empiricism. But this theoretical aspect of his thought is indissolubly bound up with the practical consideration that faith saves and brings felicity into an otherwise miserable human situation.

364. (STH) STUMPF, Samuel Enoch. *Emil Brunner's Doctrine of Law: A Study in the Theology of Law.* University of Chicago, 1948.

Three major problems of law or jurisprudence are isolated; they are, (a) the source, (b) the nature and (c) the "ends" of law. Each of these problems has received some treatment throughout the history of thought. These major treatments are analyzed, summarized and compared. Chiefly, the comparisons involve the philosophic, theological, and strictly positivistic conceptions of law. The specific point in studying Brunner's ideas on law is to determine what unique notions Protestant, as compared with Catholic, theology provides jurisprudence. The conclusion here is that Protestantism has no unique contribution as yet in this field. For since Brunner rests his Neo-Reformation ideas particularly on Calvin, and since it is shown that on principle Calvin and Aquinas are at one, then it follows that on principle Brunner perpetuates the basic Catholic conception of law. There are, to be sure, many differences in the full statement of legal theory between Aquinas and Brunner, between Catholic and Protestant, but on the main points there is striking similarity.

365. (HRI SOC&R) THACKER, Ernest W. *The Methodist Church in Southern California in Relation to the "Social Gospel," 1928 Through 1941.* University of Southern California, 1952.

One of the significant movements in American Protestantism in the last century has been the rise of the so-called "Social Gospel." It was the purpose of this dissertation to take a sample of one small segment of American Protestantism, i.e., Methodism in Southern California during a limited period, to determine to what extent the basic principles of the "Social Gospel" had been accepted and practiced by both laity and clergy. The conclusions were that both ministers and laymen generally accepted the viewpoint that Christianity involved a change not only of individuals but of the institutional structure of society and that the church had a right to speak on social, economic, and political issues. Southern California Methodism, through its official annual conference sessions and through smaller groups and individuals, stated its convictions in regard to the general economic order, war and peace, civil liberties, the rights of labor, sumptuary legislation, and reform in municipal government. It would seem that some of the pronouncements and actions of Southern California Methodists made a definite contribution to social progress and thus tended to confirm the validity of the "Social Gospel."

366. (M PS&R) THAYER, Clarence Richmond. *The Relationship of Certain Psychological Test Scores to Subsequent Ratings of Missionary Field Success.* University of Pittsburgh, 1951. Also available at the Foreign Missions Library, 156 Fifth Ave., New York 10. Abstract published in the *University of Pittsburgh Bulletin,* Vol. 48, No. 10.

The dissertation undertook to compare the scores made in various psychological tests administered by the Foreign Missions Conference to two hundred outgoing missionaries in 1931-33 with ratings of field success provided subsequently by their associates and superiors. Ratings by candidate secretaries made before sailing were also available for some testees. These latter proved worthless. Tests of vocational and religious interest proved valuable for candidates of both sexes. Tests of intelligence seemed to have some value in the selection of women, while those of neurotic tendency, dominance, and self-sufficiency were of value primarily in the choice of male candidates. A battery of tests including a test of intelligence, of vocational and/or religious interest, and of neurotic tendency correlated over .50 with field success. Such a figure makes it reasonably clear that mission boards could sharpen selection procedures considerably by adding psychological testing to present procedures. The inherent weakness of the study has been its lack of large numbers. However, this was a reasonable sample in view of the small number of missionaries in the world. Additional studies of this kind are called for to place the psychological testing of missionary candidates on a firm foundation.

367. (STH) THOMAS, William. *The Freedom and Love of God: The Biblical Teaching and Its Theological Interpretation.* Drew University, 1949.

The only way to meet the present world-distress is to proclaim God's love to us in Jesus Christ. This is Agape, or free and undeserved love. The freedom of God is the foundation of our own. Actual freedom of the person is actual love and conversely. The Christian Trinity is founded on the love which eternally binds Father and Son; it is a perfect love since it unites perfect Persons. As we know God's love through Christ's and as Christ's love—as well as God's—is nowhere more evident than on the cross, the author's method is not only biblical, but also Christocentric; yet not only Christocentric, but also crosscentric: God's action in history interpreted through the cross. Conclusions: (1) Besides the necessary knowledge of mathematics there is a free knowledge of God. (2) Love is creativity, evil is discreativity. (3a) God's perfect love is also God's perfect freedom. (b) From the time of the Incarnation, Christ is and remains part of mankind for fellowship between God and man, and between man and man. (c) If the Church does not proclaim such a wonderful love, coming from above, and yet our own, who will?

368. (RE) THOMPKINS, Robert Edwin. *A History of Religious Education among Negroes in the Presbyterian Church in the United States of America.* University of Pittsburgh, 1950. Also at the Presbyterian Historical Library, Philadelphia. Abstracts published by the University of Pittsburgh and the Religious Education Association.

A brief abstract of the dissertation can be found in the journal, *Religious Education,* September-October, 1951.

369. (HRT) THOMPSON, Claude Holmes. *The Witness of American Methodism to the Historical Doctrine of Christian Perfection.* Drew University, 1949.

The idea of sanctity has repeatedly appeared both in doctrine and in life in the history of Christendom. For Methodism the call to sainthood has a peculiar significance since it was central in the theology of John Wesley and, to some extent, it has been embodied in all subsequent Methodist doctrine. After an examination of biblical bases, a survey is made of the idea of perfection from the early Church to the Reformation. The Reformation is seen as a "partial recovery" of the original Christian witness. However, as other research has indicated, Methodism may be regarded as the source of all modern perfectionist movements. A study is made of the idea as it emerged in early Methodism. Special attention is given to the witness to this doctrine by American Methodist theologians and other church leaders. Finally, an attempt is made at restatement in terms of contemporary religious needs and concepts.

Restatement is seen as leading to reinstatement—not only in evangelical theology but in preaching, and especially in the holiness of Christian living. It is the view of the author that the idea of sanctity is a necessary element of the emerging ecumenical theology of the mid-twentieth century.

370. (HRT STH) THOMPSON, Robert Franklin. *Peter Taylor Forsyth—A Forerunner of Karl Barth.* Drew University, 1940.

The thesis shows that Karl Barth secured many of his basic ideas and emphases from the works and speeches of Peter Taylor Forsyth, and that Forsyth had a saner and more evenly balanced understanding of the problem involved. It traces the impact of Forsyth on modern thought.

371. (STH HRI) THOMPSON, William McIlwaine. *The Problem of Political Authority in Calvin's Theory and Practice in the Light of Modern Interpretations.* Yale University, 1949.

Modern interpretations of the problem of political authority in Calvin's theory and practice agree that Calvin's purpose was to make effective the rule of God. The meaning of this, however, is divergently understood. Thus theocracy becomes bibliocracy, or clerocracy, or despotism, or oligarchy, or some combination of these, either left unexplained or else arranged in some such order as God-Bible-Calvin-Church-State. On the basis of a study not only of modern interpretations, beginning with Kampschulte's *Johann Calvin. Seine Kirche und Sein Staat in Genf,* but also of the *Calvini Opera* and of the Genevan scene, the following conclusions were reached: Geneva can be called a theocracy only in the etymological sense of the word. Calvin in theory and in practice recognized and seeks to make effective the immediate rule of God, with justice and love, over all men. Under God, no single group can claim final political authority: Influence and authority are divided among Calvin, the ministers, the elders, the church members, and the various Councils of the city, with the place of the ordinary individual especially to be recognized. Calvin's radical religious monism leads to a political pluralism.

372. (HRT STH) THOMSON, Herbert Fergus, Jr. *Four Treatises by Isa ibn Zur'a, Tenth Century Jacobite Christian of Baghdad.* Columbia University, 1952. MF: University Microfilms.

The basis for this dissertation is four Arabic treatises by the theologian and philosopher, Ibn Zur'a, translated into English, and criticized historically, systematically, and philologically. Ibn Zur'a was famous as a translator of the works of Aristotle and the Neoplatonists into Arabic, as one of the great literary men of his day in Baghdad, and as a theologian of his own Christian sect, the Jacobite group of Monophysites. His contributions to each of these fields is discussed in some detail, along with his biography and his activity in

secondary fields, such as medicine. Ibn Zur'a does not rank as a great original theologian, but he is representative of a period in Christian church history of which little is known. His theological treatises are written in defense of the doctrines of the Trinity and the Incarnation against questions raised by Muslims and Jews, and also in refutation of charges of tritheism raised by these groups against the Christians. There is also interesting light given on the relations of the Jacobites with the Nestorians of this period. All arguments are presented in the strictly logical form that might be expected of a man who was also a commentator on the logical writings of Aristotle.

373. (RE SOC&R) TROYER, William Lewis. *The Social Matrix for the Development of Religious Personality.* University of Chicago, 1942. Summary published in *Religious Education,* July-Aug. 1943. Extracts published in *Religious Education,* Nov.-Dec. 1947, and *American Sociological Review,* April 1946.

To understand and effectively promote the development of the religious personality it is necessary to recognize and provide certain nurturing conditions in the social process or community within which each human being lives. The common tendency to think in terms of particular social structures, to refer macroscopically to family, play-group, local community, school, state, or church, is superficial. The developmental situation implies specific conditions *in* the family, the church, and so on. These conditions are six at least in number: (1) intimacy and completeness of association, (2) variety and range of stimuli, (3) voluntary and cognitive participation in commonly shared ends and activities, (4) deliberative rather than impulsive method in dealing with problems, (5) devotion to the realization of ideal possibilities, and (6) unity in an organizing perspective capable of giving meaning and value to specific phases of life. These six formative conditions in community may be looked upon as criteria for assessing the effectiveness of all particular milieus, fellowships, groups, and institutions in relation to the objective of personal religious growth. Heretofore results have been all too dependent upon chance arrangement of the conducive factors. What is needed, evidently, is a "scientific agriculture" of the spirit.

374. (HRI RE) THURAU, Robert Henry. *A Study of the Lutheran Sunday School in America to 1865.* University of Pittsburgh, 1946. Available also at Lutheran College Seminary Library, Philadelphia; and Wittenberg College Library, Springfield, Ohio.

The outlook on every hand for the future of the Sunday School is not too hopeful. Nation-wide meetings are being called and denominational heads brought together in an effort to solve the problem of the declining enrollment in the Sunday School. Today the Lutheran Church is showing deep concern over its own Sunday School. It is only natural to want to look back over the

years in the hope of having some light thrown on the present-day organization and answering some of the questions many church leaders today are beginning to ask. The purpose of this study is to trace the history of the Lutheran Sunday School in America from its beginnings to 1865. It aims to reveal the story of the Lutheran Sunday School during those early years and, at the same time, to aid in a better understanding of today's organization through a knowledge of the past out of which it has come. The study limits itself to the Sunday School of the United Lutheran Church in America.

375. (B) TOOMBS, Lawrence Edmund. *Human Nature in the Old Testament.* Drew University, 1951. Available also at St. Stephen's College Library.

The aim of the dissertation is to discover what in the mind of the Old Testament writers was the distinctively human feature in the nature of man. The approach is linguistic and psychological and the discussion proceeds in three stages: (1) a description of the non-analytical character of Hebrew thought in contrast to Graeco-modern thought patterns; (2) a linguistic study of the terms used by the Hebrews to describe human nature; (3) an evaluation, based on the foregoing, of the essentially human features of human nature. The conclusion reached is that the crown of human nature is "the knowledge of good and evil," and the theological consequences of this are developed. A by-product of the first section is a method for the study of Hebrew words which is used in the remainder of the dissertation.

376. (HRT STH) TOTH, William. *The Contribution of Stephen Kis of Szeged to the Trinitarian Struggle of the Hungarian Reformation.* Yale University, 1941. Two chapters published in *Church History.*

The central problem of the study is to set forth the contribution of Stephen Kis of Szeged, the most scholarly Hungarian reformer, to the Trinitarian struggle during the Hungarian Reformation. Szegedi's orthodox position is related to those who attacked his doctrine, such as Servetus, Socinus and Francis David, and to those who defended it, like Peter Melius. The sources of his thought are contained in his three principal works: (1) *Assertio vera de Trinitate;* (2) *Confessio verae fidei;* (3) *Theologiai sincerae loci communes,* which are analyzed in the study. The significance of Szegedi's labors and thought lies in his conviction that the destiny of Hungarian Christians, living under Turkish occupation, depended upon loyalty to the doctrine once delivered to the saints. To vindicate the essential truth of the doctrine meant the preservation of a historic faith, the unification and conservation of the reformation forces in a moment of history when this was desperately needed; and the maintenance of the inner resources of national consciousness in a critical era, when variously divided national loyalties, amidst political and geographical disunities, spelled natonal and religious suicide.

377. (B) TREVER, John Cecil. *The Contributions of Second Isaiah to the Semantic Development of Hebrew Words.* Yale University, 1943.

The project analyzes the vocabulary of Isaiah 34, 35, and 40-66 to determine what contributions were made in those writings to the semantic development of Hebrew words. The results revealed that a total of seventy-seven words can claim to have received some semantic development in Second Isaiah. Of these, eighteen reveal new meanings; seven, extended or enlarged meanings; eleven show important new applications, and the rest minor contributions of various types. Of more than thirty cases of important contributions to semantic development, twenty appear in later Old Testament writings, indicating a considerable influence of Second Isaiah on subsequent Hebrew thinking and writing. Many of the more important contributions of these writings to the development of the Hebrew language were the result of the loftier and more profound thinking demonstrated especially in Isaiah 40-55. An important by-product of the study is a new literary argument in support of the theory of a separate origin for Isaiah 40-55 and 56-66.

378. (SOC&R) TRIMBLE, Glen Walker. *The Implications of Field Experience in Action Research for Studies of Church and Community.* Boston University, 1951.

Action research is, in essence, the creative synthesis of social research and social engineering and, in the limitations of the present treatment, has as its purpose not only the discovery of facts but help in altering certain conditions experienced by the community as unsatisfactory. The focus of concern is on successful application of action research methodology to church-community studies, in research integrated with and for action, rather than on the broader related field of recent research on action. The three major sections present (1) the historical background of church research and action research in the United States and of the development of this emphasis in the Massachusetts Department of Research and Strategy; (2) the actual study report prepared by the present writer on Boston's West End and presented here as a major case study, and (3) a final chapter of theoretical working conclusions and particularly relevant techniques developed from five years of field experience.

379. (B STH) TURNER, George Allen. *A Comparative Study of the Biblical and Wesleyan Ideas of Perfection.* Harvard University, 1946. Published by Light and Life Press, Winona Lake, Indiana.

The central problem of the thesis is that of ascertaining to what extent John Wesley's doctrine of entire sanctification or Christian perfection is in harmony with biblical, especially Pauline theology. Biblical and contemporary Greek and Jewish literature is surveyed to obtain the biblical basis of the doctrine and the historical development traced to the eighteenth century as a

basis for comparing the biblical and Wesleyan viewpoints. The study concludes that Wesley based his definition of Christian perfection on solid scriptural grounds, that his use of the Bible compares favorably with the best of his contemporaries, and that his emphasis on this and related doctrines represents a rediscovery of primitive Christianity. Recent biblical criticism and modern views of human nature suggest modification but compel no essential change in this central Wesleyan emphasis. In such factors as catholicity of viewpoint and the use of the data of experience Wesley anticipated much in the modern viewpoint.

380. (B E) TUSHINGHAM, Arlotte Douglas. *Natural Law in the Old Testament.* University of Chicago, 1948.

The dissertation attempted to prove the existence of natural law as a factor in Old Testament and New Testament views of law and sanctions. The origins and history of codified, positive, secular, and divine law were traced. It was discovered that appeals against these were made: first, in the name of a common moral obligation held to be present in all men; later by the prophets to the free spirit of God; and by the sages to Wisdom (first in its secular, later in its religious connotation). All these were finally submerged and the codified and final divine Law became supreme. Jesus and Paul began a new appeal against this Law to the spirit of God, the spirit of the Law itself, or the conscience of mankind. But gradually a new Christian codification takes place which excerpts from the Jewish Law and supplements this with a new divine Law based on the teachings of Jesus and Paul. The dissertation attempts to compare Biblical views of natural Law with other classical and more modern views and to criticize them.

381. (M HRI) UDY, James Stuart. *Attitudes within the Protestant Churches of the Occident towards the Propagation of Christianity in the Orient—An Historical Survey up to 1914.* Boston University, 1952. Abstract published by Boston University.

The dissertation embraces an historical account of the earliest evidences of missionary interest within Protestantism and the various reactions to it by church leaders; and the growth of missionary enthusiasm among church members and the consequent development of missionary attitudes within Occidental Protestant churches. Conclusions: (1) The interest of the Reformation leaders was fixated in Europe. (2) During 1555-1691, the idea that it was the duty of the Church to propagate Christianity outside Europe was regarded almost as heresy. (3) In the century of evangelical revivals, 1691-1789, missionary cells developed in Europe, America and Britain. (4) The missionary movement to the Orient was born 1789-1815. The dynamic for active propagation of Christianity came principally from the emphasis which the New Calvinism of Edwards and Hopkins placed upon "disinterested benevolence." (5) The

pioneering days of the missionary movement to the Orient, 1815-1884, witnessed an increased interest and activity, though there were years when progress was severely retarded, when it became evident that the early hopes for quick successes were not to be fulfilled, or when theological outlook changed. (6) 1884-1914 was marked by a tremendous outburst of missionary enthusiasm affected by a more liberal missionary theology, a growing appreciation of Eastern cultures and an increasing emphasis upon higher education, medical services, industrial education, and welfare work.

382. (E PS&R) UPHOLD, William B. *A Critique of the Concepts of Egoism and Altruism.* University of Southern California, 1951. Abstract published by the University of Southern California.

It is not uncommon to find men attempting to define and solve the human problem in terms of the egoism-altruism dichotomy. The hypothesis which this dissertation sets out to explore is the solution known as dynamic mutuality. To live in terms of the idealized ego is to be caught in the pride system, which means sin, sickness, and neurosis. To live the Good Life means deliverance from the pride system with its idealized ego and its vicious circle of ego expansion to self-contempt and back again. Once the idealized image has been rejected, a man may accept his real self. Self-acceptance and other-acceptance are correlates. It is the man-in-relation, the man experiencing mutuality, who has therefore discovered the real answer to his own personality problem and to the problem of his interpersonal relationships. Egoism and altruism per se are neither good nor evil; either may be a substitute for real mutuality. There is a kind of egoism which is the result of the pride system. This egoism is pathological. Altruism when it is an expression of mutuality is good. Altruism which is in some way a subsidiary of the pride system is one of the worst kinds of sin.

383. (E HRT) VANDERHOOF, Frank Marshall. *Benedict de Spinoza:* Theologico-Political Treatise; *translated, with Introduction and Notes.* Columbia University, 1952. MF: University Microfilms.

Spinoza's *Theologico-Political Treatise* (first published in Holland, 1670) is a work of the first importance in several fields: the history of the struggle for freedom of thought and speech, the historical interpretation of the Bible, and modern Western philosophy of religion and government. The *Treatise* and the *Ethics,* Spinoza's other major work, present a definitive statement of his entire philosophy (of society and of nature, respectively). There exists no adequate English edition or even accurate English translation of the *Treatise.* The present work is meant to meet these needs, utilizing the best and latest research in the field. The translation aims at faithfulness to the definitive text as established by Carl Gebhardt in Volume III of his *Spinoza Opera* (Heidelberg: Carl Winter, 1925) in a readable and clear English rendering. Spinoza's annotations

are fully translated into English for the first time. The translator's notes are historical, not commentary. They deal with the literary sources, especially the Bible and other works known to Spinoza, and also with the relevant historical situation. The introduction, which aims at objectivity both in what is included and in what is excluded, sticks to the sources in Spinoza's philosophy, life, and *Treatise.*

384. (STH) VANDERKOLK, Justin. *A Re-examination of Calvin's Doctrine of Scripture (Based on Reading in his Commentaries).* University of Chicago, 1951. MF: University of Chicago Library.

What use did Calvin actually make of Scripture: in working for Church-reform; in constructing his theological system? What principles underlie his exegesis? What is the relevance of his doctrine of Scripture today? Conclusions: (1) Calvin was pre-eminently a Biblical theologian. His theology is founded not upon proof-texts but upon the whole scope of Scriptural revelation. Calvin finds remarkable unity in Scripture but the whole must be interpreted from its center which is the Gospel of Jesus Christ, the Word made flesh. (2) Calvin was no literalist. He recognized the need for valid interpretation. He firmly set aside allegorical interpretation and sought to place the words in their historical setting and thus recover their plain original meaning. He did not define precisely the mechanics of inspiration, but he cannot be placed in support of a crass view of verbal inspiration. (3) Scriptural revelation becomes meaningful within the Church when its message is interiorized through the Holy Spirit. Scripture mediates both the wisdom and power of God. Wisdom is mediated through the believer's apprehension in faith of the enduring structure of the "divine economy." Power is mediated when through the hearing of the Word, Jesus Christ, in whom the Word became flesh, establishes the reign of God in the believer's existence.

385. (PS&R) VAN NOSTRAND, Manning Eugene, Jr. *Psychotherapeutic Values in the Confessional and in Pastoral Counseling.* Boston University, 1949. Abstract published by Boston University.

The dissertation is basically concerned with the healing function of the Christian Church. It presents an analysis of the Roman Catholic confessional, including its history, its present position, and an evaluation of the confessional therapeutically. This is followed by a similar analysis of pastoral counseling. There follows some comparison between the two and some suggested values each may find in the other. Conclusions: (1) In the early Church, both penance and confession were public, nonsacramental, and primarily therapeutic. The Council of Trent was the chief turning point. (2) Historically, Protestant churches have been concerned with proper modes of worship and personal morality. Religious therapies have been the more or less unconscious psychic gains of conscious religious practices and goals. (3) Present Catholic confes-

sional procedure is thoroughly sacramental, and only incidentally therapeutic. (4) Modern pastoral counseling is seeking to bring about psychic and physical health in individuals by the triple emphasis of a rebirth of interest in Jesus' methods of healing, adapting and using those clinical techniques available to pastoral counselors, and focusing attention upon the therapeutic values of Protestantism. (5) There are values in pastoral counseling which are adaptable for use in the confessional. There are also values in the confessional for pastoral counselors.

386. (PR) VAN NUYS, Kelvin. *Science and Cosmic Purpose.* Columbia University, 1948. Published by Harper & Bros., New York, 1949.

The problem of the work is whether all reality as conceived under modern organismic and dynamic concepts, may be thought of as divinely created and ordered by a cosmic (not a limited) God. In the first part the problem of evil is treated and a solution in terms of a *dynamic idea of good* is offered. In the second part the problem of purpose as against mechanism is treated and organismic concepts (especially Whitehead's) are used in a solution. John Dewey, Bertrand Russell, A. N. Whitehead, Jan Smuts, Wolfgang Kohler, and Joseph Wood Krutch, are some of the authorities particularly drawn upon in support or opposition.

387. (STH PS&R) VON ROHR, John Robert. *A Study of the Anfechtungen of Martin Luther to the Time of His Evangelical Awakening, with Special Reference to the Problem of Salvation.* Yale University, 1947. Portion published in the *Journal of Bible and Religion,* January 1951.

The problem of the thesis was that of analyzing Luther's monastic despair and discovering the reasons for his terror and lack of assurance of salvation. The major conclusions were the following: These disturbances cannot be fully explained in psychological terms, but must also be seen in their religious dimensions. As such, they were of two types, self-despair and despair of God. Self-despair, for Luther, rested on the twofold base of the theology he inherited and his own peculiarly sensitive conscience. This combination led to a fear of God's rightful judgment on his continuing sinfulness—a judgment which could not be lessened by any of the Church's aids to the distressed, for no offer for relief went beyond the categories of self-help and justice. In this mood he could not find assurance of salvation in either the way of work-righteousness or the way of mysticism, for his sense of sinfulness always intervened. Further, Luther also despaired of God Himself, fearing arbitrary predestining activity. It is concluded that this latter was made possible by his nominalist voluntarism and the psychological impetus of his self-despair, but that there was no logical continuity between the two types of agony.

388. (B C&R) WAGGONER, Brooks Milton. *Studies in Hebrew Poetry with Special Reference to the Contributions of Robert Lowth.* Duke University, 1952.

Recognizing Robert Lowth's acclaim for his studies in Hebrew parallelism, in which he distinguished three species—Synonymous, Antithetic, Synthetic—it is the thesis that this author also (1) described what was later called Ascending or Stairlike parallelism, (2) was aware of the difference between Complete and Incomplete parallelism and the variations of the latter, (3) distinguished between Internal and External parallelism and the variations thereof, (4) recognized tristichs and understood their use as transitional and terminating devices, (5) understood that different types of parallelism are adaptable to different subjects or emotions without being confined to any of them, and (6) used the knowledge of parallelism to correct or improve translation. For none of these insights has he received adequate accreditation and for most he has received none at all. In the area of Hebrew rhythm, the studies have been filled with unfortunate results stemming mostly from the classical orientation of the students, the chief result being the long delay in the final emergence of the free accentual principle of rhythmical measurement. Lowth, somewhat indefinitely, leaned in this direction, but it was several centuries before this principle was generally accepted—though still not completely.

389. (HRI) WALZER, William Charles. *Charles Grandison Finney and the Presbyterian Revivals of Central and Western New York.* University of Chicago, 1944. MF: University of Chicago Library.

The problem was raised by a number of biographers of the nineteenth-century revivalist, Charles G. Finney. They asserted that we should have a new series of "Finney" revivals. A thorough study of the life and work of Finney during his active revival period led us to conclude that his revivals were the natural outgrowth of a nineteenth century frontier situation and that such revivals could not be expected again except under similar conditions. Finney's revival methods and theology were both conditioned by the frontier milieu in which he preached. From this we concluded that such methods would not be likely to have the striking results today which they produced in his day.

390. (STH) WARING, E. Graham. *Philosophical Aspects of Recent Anglo-Catholic Thought.* University of Chicago, 1950. MF: University of Chicago Library.

The dissertation investigates the use of the metaphor of social organism in recent Anglo-Catholic thought. From the varieties of usage in Christology (Temple, Thornton, Farrer, Hodgson and Mascall), it goes to the wider bearings of the metaphor in the doctrine of the Church, liturgics and Christian social ethics. An evaluation of the meaning, ambiguities and significance of the metaphor for theological work concludes. Several conclusions may be

drawn: (1) The most useful form of the metaphor is a hybrid of the metaphor of organism and the idea of society. (2) Whiteheadian influence is strong in the Anglo-Catholic usage of the metaphor. (3) The metaphor is most useful when employed for an understanding of the intimate relation between Christ and man; significant ethical insights have resulted here. (4) The metaphor is most ambiguous in the results it gives for an understanding of the transcendence of Christ over the body of humanity. (5) While the metaphor is peculiarly adapted to a presentation of the special emphases of Anglo-Catholic theology, it can be used to serve other points of view. (6) The metaphor should be used as a mode of articulation rather than as a constituent principle of Christian theology.

391. (C&R RE) WARREN, Harold Collins. *Changing Conceptions in the Religious Elements in Early American School Readers.* University of Pittsburgh, 1951. Available also at the Tougaloo College Library. Abstract published in the *University of Pittsburgh Bulletin,* Vol. 48, No. 10 (June 5, 1952).

In examining and classifying religious material in primary school readers from 1690 to 1880, the purpose is to determine causes for changes observed in emphases upon religious concepts. The study is limited to books which, by reprintings and editions, were most used and influential. From 83 readers, categories are built up inductively to the number of 263, under sixteen main headings. The total of instances of religious material is 3,933. The list of concepts, by categories, arranged chronologically, depicted in graphs, evidences various trends in specific religious ideas and motives. Much of the early conservatism is accounted for against an historical background of the origin and development of readers. The gradual secularization and diversification is related to such influences as rising nationalism, displacement of religious by moral material, new educational methods in Europe and America, better understanding of children's comprehension, the rise of science, industrialization of life, social pressures, growth of sectarianism and consequent loss of educational authority by the church to the state. Nevertheless, throughout is a dual purpose: to supply the child with knowledge and reading ability, while using the learning process strategically for development of personality as to intelligence, or character, or both.

392. (PR HRT) WARREN, Howard Boniwell. *Irving Babbitt and Paul Elmer More: A Comparison.* Drew University, 1940.

This dissertation describes the humanism of Irving Babbitt, how he distinguishes between the law for man and the law for thing, and how he differs from the philosophy of Francis Bacon, Rousseau and Machiavelli. His standards for philosophy, science, literature, government, and art are propounded. The humanism of Paul Elmer More is shown as developed in the

Shelburne Essays Volumes I-XI; how he distinguishes between the law for man and the law for thing, his standards for philosophy, science, literature, government, education, art, and religion. The Platonism of Paul Elmer More is treated in detail. The argument is further developed in the *New Shelburne Essays* and *Pages From An Oxford Diary,* where the Christianity of More is examined. The two men are then compared: their training, their friendship, and their life work. Both approached the problem of life through the study of literature, and both proceeded along parallel lines for many years. Babbitt remained a thoroughgoing humanist to the end, while More added to his humanism the principles and teachings of Christianity. Babbitt was more interested in *literae humaniores* while More finally turned to *literae divinae.* Both were opposed to all types of monistic pantheism, materialism, pluralism and naturalism.

393. (C&R) WASSON, Woodrow Wilson. *James A. Garfield and Religion: A Study in the Religious Thought and Activity of an American Statesman.* University of Chicago, 1947. Published as revised by the Tennessee Book Co., Nashville 3, Tenn., 1952.

The thesis tells the story of the religious and educational thought and activity of one who became prominent as an American soldier, congressman, and statesman—occupying at the time of his death the presidency of the United States—during nineteenth century America. It tells of his early religious life on the Western Reserve of Ohio and his becoming a member of the religious movement later known as the Disciples of Christ. It depicts the growing religious and educational interests of an industrious college student. His emergence as a leader among the Disciples of Christ as preacher, debater, and educator are told. The influential part he took in the progressive phase of the religious and educational affairs of the Disciples while a congressman is narrated. It portrays the widening spheres of his religious thought as related to the growing importance of the natural and social sciences in nineteenth century America and to the democratic ideal. The study shows the place and function of religion in the life and activity of an eminent American statesman, indicating its creative role in the formation of significant attitudes and the integral part it had in his total intellectual growth and activity.

394. (E) WATERS, Frederick William. *The Rational Good of L. T. Hobhouse.* Yale University, 1941.

The central problem is that of determining whether or not, in his doctrine of the Rational Good, Hobhouse achieved a valid synthesis of the essential values of Utilitarianism and Ethical Idealism. The conclusion is reached that while in general he has achieved his aim, nevertheless the combination of the Empiricist emphasis on feeling with that of Idealism on rationality is not completely successful. Hobhouse's treatment of the rational

principle as a dynamic, as well as logical, impulse towards harmony of feeling and effort frees it from the bonds of Absolute Idealism. But when the feeling element of this developing harmony, whether as pleasure or happiness, is treated as a constituent of the good itself, the doctrine becomes tainted with the very hedonism it claims to overcome. It is the contention of this dissertation that harmony of feeling is to be sought, not as the good itself, but as the sign, or pragmatic test of it. Furthermore, this good must be more than the product of experience, for even the limited operation of intuition in discovering certain basic features of the moral ideal implies an a priori element in the rational principle.

395. (PR STH) WEAVER, Harold Ried. *The Significance of John Wood Oman for the Problem of Religious Knowledge.* Drew University, 1950.

The work is a critique of the religious epistemology of John Wood Oman (1860-1939), Professor of Theology (1907-1935) in Westminster College, Cambridge, England. Oman's position in the liberal tradition unites in a unique theological structure the emphasis of Schleiermacher upon the immediate knowledge of God through perceptual intuition *(Anschauung)* and Ritschl's emphasis on value-judgment. Oman contends that all reality, both natural and supernatural, is known by man only as it bears witness of itself to man. This means: (1) that God is known only as he testifies of Himself to man, and (2) that man is capable of becoming aware of that testimony and in some measure of comprehending it. A priori presuppositions to Oman's position that the knowledge of God involves the self-disclosure of the Divine Person—that self-communication being given supremely in Jesus Christ—preclude such revelatory witness from God in the Word. The critique deals, therefore, with Oman's failure to abide by his own principle that "reality is known by its own witness." Positive affirmation is set forth that religious knowledge ultimately depends on affirmative response to one's awareness of the divine confrontation, supremely known as one is aware of that confrontation in Jesus Christ.

396. (B) WEAVER, Horace Robert. *The Priesthood of Judaism in the Persian Period.* Boston University, 1949. Abstract published by Boston University Graduate School.

The priest, from Mosaic times down to the Persian Period, was a *defender* and *champion* of Yahwism against Baalism. The reforming prophets are to be viewed as seeking not to abrogate the sacrificial system, but to purify it of inferior elements. The priestly Code is taken as the most important source for the study of the person and work of the priest of the Persian Period. This code is separated into its component parts, P^h (Holiness Code), P^t (early priestly *toroth*), P^s (late secondary material), and P (the *Grundschrift*). The

study of P (less its accretions) reveals reasons for dating it ca. 432-424 B.C. The purpose of the learned priestly author was to create a theocratic constitution, such that those who lived by its divine laws would "walk in my presence and be blameless," thus creating a Holy Congregation. In the preamble, and the constitution proper, the author is viewed as expressing his own religious experience, first as an exile in Babylon (observing the Sabbath, circumcision, dietary laws, and morality), then as repatriated priest in the second Temple. Through his efforts the faith was defended and preserved, though expressed in new forms.

397. (HRI M) WEINLICK, John R. *The Moravian Diaspora.* Columbia University, 1951. MF: University Microfilms.

The Moravian Diaspora refers to the work of evangelization and nurture of the Moravians within the Protestant state churches of Europe. This thesis presents the story of the Diaspora distinct as far as possible from the general history of the Moravian Church. There are at least five ways in which the Moravian Brethren made a contribution: (1) in acting as a leavening influence upon the various state churches, (2) in awakening interest in foreign missions, (3) in helping to prepare the way for inner missions on the Continent, (4) in furnishing a pattern for Protestant unity, (5) in influencing the whole romantic movement both within and beyond the realm of religion. The twofold status of the Moravians as a denomination and as a society remains, but with the emphasis shifted to the denomination. The Diaspora, at one time the elite company of Zinzendorf's Congregation of God in the Spirit, is more accurately designated today as "friends of the Moravian Church," helping a small denomination to maintain its extensive foreign and inner mission commitments.

398. (STH) WELCH, Claude Raymond. *The Doctrine of the Trinity in Contemporary Theology.* Yale University, 1950. Published as revised under title, *In This Name,* Charles Scribner's Sons, New York, 1952.

The thesis is concerned with a comprehensive analysis of Protestant and Roman Catholic discussion of the doctrine of the Trinity, beginning with Schleiermacher but focussing on the period since 1918, and particularly concerned with the severe criticism of the doctrine in the nineteenth and early twentieth centuries, and the recent revival of interest in it. The central problem of the thesis is contemporary understanding of the basis of the doctrine and its role in Christian theology; a secondary problem is the restatement of the content of the doctrine. It is concluded that, contrary to usual recent interpretations, this doctrine is grounded exclusively in the revelation in Christ, and is a necessary and immediate implication of the fact and form of that revelation, therefore of primary significance for every aspect of Christian thought. Also a preliminary restatement of the doctrine.

399. (PS&R) WENDLAND, Leonard Virgil. *Some Psychosocial Aspects of Poliomyelitis.* University of Southern California, 1950. Abstract published by the University of Southern California Press, 1951.

This is a study of some of the educational, occupational, and psychosocial aftereffects of poliomyelitis. The function of the present study is to bring up to date information concerning the adjustments made by 151 subjects, similarly studied ten years ago; the importance of the past war on the occupational status of the subjects; the relation of education to adjustment; and other psychosocial adjustive problems of the physically handicapped person. One hundred and fifty-one male and female subjects with a median age of 33.9 years were interviewed. Approximately 80 percent of the subjects having physical involvement have such involvement localized in one or both lower extremities. The median years of schooling completed is above that of the general population. The weekly income, stability of employment, type of employment, and other occupational factors compare favorably with the general population. Where it was possible to make comparisons of this group with the general population it was found that they compared favorably at each point of such comparison.

400. (HRT) WEST, Robert Frederick. *Alexander Campbell and Natural Religion.* Yale University, 1943. Essential material published in book of same title: Yale University Press, 1948.

The purpose of the thesis is to examine the relation of Alexander Campbell to the issue of natural and revealed religion on the American scene. This study shows that in the nineteenth century Alexander Campbell was as well known as an apologist of the Christian faith in reference to the claims of natural religion as he was as the main organizer and apologist of the Disciples of Christ movement. In this sense he was a churchman and not a mere sectarian, and in this light his changing program and apparent parodoxes can be understood more adequately. Campbell was both a skeptic and believer in the Enlightenment, but resolved these tensions by placing his total faith in the Bible and primitive Christianity. In his antiecclesiasticism he concurred with both the natural religionists and the religious sectarians. Much of his changing program was derived from his sense of mission derived from his millennial philosophy of history as it evolved on the American scene, calling for the defense of revealed religion and the defeat of natural religion.

401. (HRT STH) WETHINGTON, L. Elbert. *The Role of Nature and Grace in Fénelon's Conception of Salvation.* Duke University, 1949.

The historical setting is seventeenth century European thought. The divorce of reason and faith derived from Aquinas, explicated in Duns Scotus, and established by Ockham, served to encourage an unrestricted investigation of nature and stimulated the captivating Renaissance humanism. This in-

volved a new conception of nature and a modified, if not yet revolutionized, conception of the end *(telos)* of man. These changes meant a radical shift in thinking concerning divine activity. Fénelon sensed that the meaning and destiny of the individual and society was at stake in the relation of nature and grace. Standing primarily in the Augustinian tradition, Fénelon maintained that the Christian religion is solidly grounded in reality, that man has an obligation to understand the ways of God in nature and his gracious operation with regard to man, and to make rational, so far as possible, the meaning of man's total experience. With all this, there is the firm conviction that the problems of the relation of nature and grace require solutions essentially experiential and practical rather than simply theoretical; and this is accomplished via "pure love." The thesis includes chapters on epistemology, metaphysics, the depth psychology and theology of grace, mysticism, and an evaluation of Fénelon's system.

402. (B) WHIPPLE, George Carl. *A Collation of the Lectionary of the Four Gospels, l 180 (Gregory), with the* Textus Receptus *as Edited by Lloyd and Sanday, 1889.* Boston University, 1947. Abstract published by the author.

The study of this lectionary led to the following conclusions: (1) The parchment pages were written in the twelfth century A.D. (2) The paper pages (relatively few in number) were written in the fourteenth or fifteenth century A.D. (3) The present cover was put on in the sixteenth century. (4) The text is of the Koine variety, having closest affinities to manuscripts C, D, E, F, G, H, Γ, Δ, Λ, and Π.

403. (PS&R) WHITESEL, John Asbury. *Parental Relationships of Theological Students in Reference to Dominance-Submission.* Boston University, 1952. Abstract published by the author.

The problem was to investigate descriptions of parental relationships by theological students to ascertain the attitudes of their parents as causal factors for the traits of dominance and submission in these students. Conclusions: (1) The sample of forty students differed in their dominant or submissive tendencies; could be classified by such tendencies though not specified as predominantly dominant nor submissive. (2) Dominant students varied, and submissive students were unvaried, in their ratios of descriptions and types of relationships described for each parent. (3) Dominant students experienced more acceptance than submissive students. (4) Mothers of both groups were reported as accepting; dominant students indicated more situations of rejection than submissive students, whose unvarying descriptions of acceptance suggested positive identification with mother. (5) Dominant students' fathers were characterized as rejecting once and as accepting once on two tests whose results were statistically significant, while submissive students' fathers were characterized as rejecting. (6) The original hypothesis is generally supported:

Dominant theological students describe their parents as accepting them while submissive theological students describe their mothers as accepting them and their fathers as rejecting them. (7) Among these subjects, fathers' attitudes have a significant bearing upon the development of dominance or submissiveness.

404. (HRT) WHITTAKER, Frederick William. *Samuel Harris, American Theologian.* Yale University, 1950.

This dissertation attempts to fill a gap in the writing of American Church History by presenting for the first time a comprehensive biography of Samuel Harris (1814-1899), an exposition of his writings, and a modern appraisal of his contribution to American theology. During his career Harris was president of Bowdoin College and a professor of theology first at Bangor Theological Seminary and then at Yale. His theology is founded upon a philosophical realism and he presents a doctrine of man which is realistically optimistic. A strong evangelical note permeates Harris' words and he teaches a practical theology with marked ethical overtones. He is one of the earliest proponents of the "social Gospel." He belongs to no school, but combines orthodoxy, modernity, evangelism, and liberalism; he is a "mediating" and "transitional" figure in the development of American theology, and he speaks to the twentieth century as well as his own. Harris published numerous articles, sermons, and lectures, dealing not only with theological themes but with such subjects as church polity, education, slavery, labor problems, science, and politics. His major works are: *The Kingdom of Christ on Earth, The Philosophical Basis of Theism,* and *The Self-Revelation of God.*

405. (B) WIEAND, David John. *Subject-Verb-Object Relationship in Independent Clauses in the Gospels and Acts.* University of Chicago, 1946.

The problem was: (1) to investigate subject-verb-object relationship in independent clauses in the gospels and Acts, and (2) to develop a theory of word order if the conclusions on regular orders warrant such. Conclusions: (1) In independent clauses regular orders (in order of frequency) are: VO, V, SVO, SV, VS, though there is considerable variation in percentages. (2) In declarative clauses regular orders are: VO, SVO, SV, and V. (3) Word order in imperative clauses is uniformly more fixed than in declarative clauses. It is usually V or VO and the imperative normally occupies the initial position in the clauses. (4) Regular word orders for interrogative clauses are as follows: If the interrogative is subject: IS-V and IS-VO. If the interrogative is object: IO-V and IO-VS. If the interrogative is neither subject or object: IV, IVO, IVS, and IVSO. Regular word orders for interrogative clauses containing a negative are NV and NVO. (5) A theory of word order. Word order in the gospels and Acts is to be explained first, on the principle of orientation (those items come

first which orient the reader to what follows); second, emphasis; third, special cases such as idiomatic usages and peculiarities of individual writers; and fourth, freedom.

406. (RE) WIEDERHOLD, Margaret Scott. *The Kingdom of God Concept and Its Use in the Senior Closely Graded Lessons.* Boston University, 1940.

The history of the Kingdom of God concept was traced, and its significance for society, for the church, for religious education, and specifically for the senior department of the church school, was examined. Nine criteria were established by which the Senior Closely Graded Lessons were rated for their use of the concept. Courses for seniors should (1) specifically present the Kingdom concept; (2) show it to be the task of the church; (3) give its historical setting; (4) interpret it in terms of personality, brotherhood and filial relation to God; (5) take the spirit of the social teachings of Jesus as the standard for the Kingdom; (6) motivate the pupils to work for its furtherance; (7) help the pupils develop characteristics enabling them to participate; (8) deal with social problems in the light of the Kingdom ideal; and (9) suggest enterprises. Ratings of the lessons according to these nine criteria indicate that the ideal is recognized extensively. The presentation is satisfactory where it is made, but is incidental rather than central. The courses could be greatly improved if revised with more definite use of the ideal of the Kingdom of God.

407. (B STH) WIHRLI, Eugene Stanley. *The New Testament Conception of Non-Christian History.* University of Chicago, 1951. MF: University of Chicago Library.

Current emphasis upon history as the meaningful sphere in which the divine nature may be known raises two issues in relation to non-Christian history. (1) If God reveals himself through history according to the New Testament, does non-Christian history contain a revelation of the divine activity? (2) Since Christian revelation is centered in a certain history as decisive, what is the relation of non-Christian history to that decisive stream of history? It is concluded that non-Christian history does have meaning because it too lies under the sovereignty of God. The divine revelation in non-Christian history is not independent of Christian history, but prepared for, and is fulfilled by, it. The experience of God in the particular Christian history does not glorify that segment at the expense of other history but becomes the means for recognizing and interpreting God in all history. However, no national or natural perspective is given ultimate status because the ultimate unity lies not in the creation or natural law but in the uniquely redemptive events that transcend the present order. Finally, non-Christian life is made responsible to God and lies under the final purpose of God when it is included in the eschatological drama.

408. (STH HRT) WILBURN, Ralph Glenn. *Schleiermacher's Conception of Grace Viewed in Historical Relations.* University of Chicago, 1945. Abstract published by the University of Chicago Press.

Some of the basic aspects of Schleiermacher's novel synthesis are: (1) His determinism preserved emphasis on the divine initiative in soteriology; (2) the content of grace was explicated as an inspiring *dynamis,* increasing the potency of God-consciousness; (3) at the center of this *dynamis* stands Christ; (4) the relation between Christocentric grace and nature is essentially continuous and culminal, yet grace is also a power of regeneration; (5) transcendentally, grace was viewed as a dynamic whose fulness lay infinitely beyond forms of finitude; (6) sin was viewed as a stage in the evolution of harmonious world-whole, although sin is also "a genuine derangement" in the ethical order; (7) since Schleiermacher conceived of God as transcending all personalistic antitheses, the traditional mercy-justice antithesis disappeared from his view. A fundamental ambiguity underlies Schleiermacher's thought. He was operating with two conceptions of ultimate reality: (1) the undifferentiated ground of world-antitheses (derived from Schelling), and (2) cosmic force (derived from Leibnitz and Romanticism). Schleiermacher never fully harmonized these concepts. His idea of grace was explicated mainly in terms of the latter concept of the divine. Grace is *an individualized entity* or impulse. This view stands in contrast to the main current of evangelical Christianity, which regarded grace as a *relation* of being in the forgiving favor of a personal God.

409. (HRI) WILES, Charles Preston. *A Historical Appraisal of the Ecclesiology of Bishop Lancelot Andrews with Particular Attention to Priestly Office and Predication.* Duke University, 1951.

The thesis is a study of the nature of the Church as it found expression in the theology of Bishop Andrews. It develops the ecclesiology of Andrews with particular attention to the historical problems of his era; namely, the relation of Church and State and the theological synthesis that developed in the Church of England during the Elizabethan and Jacobean reigns. Andrews' doctrine of the Church is shown to be the attempt to restore the pristine integrity of the full catholic faith and practice of the undivided church of the first four centuries. His concept of priestly office and his preaching are critically examined as evidences of his catholicity as modified by the protestant corrective.

410. (PR) WILLIAMS, Daryl Evan. *The Moral Argument for God.* Yale University, 1947.

The thesis suggests that a broadly rational examination of man's moral experience may bear insistently upon an interpretation of reality which cannot avoid an affirmation of a loving God. Groundwork for this examination is supplied by a historical survey. Pre-Kantian traces of the argument are ex-

posed in Plato, Augustine, Butler, and Rousseau. Kant's definite form of the argument is seen to develop through the efforts of Martineau, Rashdall, Pringle-Pattison, Sorley, Balfour, Webb, Taylor and Baillie. The essential moral argument emerges as discernment of ultimate purpose in the persistent pairing of inner and outer moral experience. On the inner, motive side of conduct man experiences a restless sense of obligation. On the outer, consequence side of conduct man experiences a stratified, help-imposing order. The combination of these two drives toward moral achievement in and through a society of communing spirits enmeshes Divine Presence. The inner-unity of this conclusion is not seriously shaken by attacks from moral subjectivity, nontheistic moral autonomy and theistic nonrational revelation. The resultant views of man and God are: Man is individually distinct, positively free, responsible in working communion with a God who is dynamic, purposive, intelligent, and good.

411. (PS&R) WILLIAMS, Foster John. *Techniques for Determining Needs in Pastoral Work.* Boston University, 1951.

The problem of finding techniques which will enable the minister to determine the needs of his congregation more accurately grows out of (1) the functional, person-centered approach to pastoral work, (2) the difficulty in determining deeper needs, and (3) the desire for a more scientific basis for pastoral work. Working on the hypothesis that the minister can better serve his people when he employs psychodiagnostic techniques to discover their actual needs, a cumulative record built on a life history, accurate recording of interviews, and ten psychological tests of interest, ability, and personality, was developed in work with young people in two summer church institutes. The information gathered was used to understand and meet their needs through group activities and individual counseling. A summary of conclusions drawn were: (1) Both pastor and counselee tend to become objective in facing major issues and needs. (2) Subjective judgment should stand under the judgment of new or isolated facts for reinforcement or correction. (3) Group interests, concerns, values, and goals—needs—may be determined and indicate the direction for group formation and therapy. (4) A much more scientific approach to the field of pastoral work is possible, needed, will conserve time and energy, and add to the minister's effectiveness.

412. (PR) WILLIAMS, Roy Ellsworth, Jr. *Speculative Theism and the Category of Growth: Samuel Alexander and S. S. Laurie.* Drew University, 1951.

The central problem of this thesis is the nature of the God revealed by a world of growth, process, and evil. Do we say, "God made the world," or "God *is* the world"? And if we say, "God made the world," is he finite or infinite? The problem was studied through the critical evaluation of the process

philosophies of the Gifford Lecturers, Samuel Alexander (*Space, Time, and Deity,* 1916) and S. S. Laurie (*Synthetica,* 1905). God, for Alexander, was either the unconscious Space-Time emergent process, or the deity that emerged (or would emerge). This naturalistic conclusion was rejected both because of its internal inconsistencies and its failure to account adequately for growth, intelligence, human values, and freedom. Laurie argued that the ascending levels of the Being of the world and the presence in it (in man) of will, reason, and ideals required and revealed a creative Spirit of will and purpose, but a Spirit limited by the necessary evil involved in the creative process. Freedom, with its possible anarchic use ("Negation"), was let loose in the world. God was a "Spirit in difficulty." This theistic conclusion was accepted, as most nearly accounting for the total world-picture, and as not incompatible with the Christian revelation.

413. (SOC&R EC) WILLIAMSON, Ralph Leroy. *Factors of Success and Failure in Federated Churches.* Drew University, 1951. Available also at the Baptist Rural Training Center, Green Lake, Wisc.; Barnes Library, Cornell University. Abstract published by the Rural Church Institute, Cornell University, Ithaca, N. Y.

This was a study of federated churches. Its object was to discover the factors which have resulted in successful or unsuccessful unions of local churches by what is commonly known as the federated plan. There has been a lack of objective knowledge concerning federations and why some fail and others succeed. The basic hypothesis was that the principal factors responsible for the success or failure of federated churches are psycho-social factors which are capable of discovery. Among the conclusions are: (1) Population decline precedes the formation of federations and is related to success and failure. (2) Success is related to the greater ability of federations to secure well-trained, mature pastors who serve longer tenures. (3) Initial success is limited by too much property, most of it in poor repair. Union is strengthened or weakened according to the extent that questions of use, repair, control, and ownership are resolved. (4) Success is more likely if the process of federating is gradual. (5) Close friendly relations with the parent denominations is positively related to success. (6) Continued division of women's work is associated with failure. (7) Success or failure is related to the degree of social integration which develops.

414. (HRI M) WILLIS, John Randolph. *The Yale Band in Illinois.* Yale University, 1946.

During the early nineteenth century, several "bands" of missionaries went to the frontier to establish churches and schools and spread Protestant Christianity. The Yale Band was the first of these groups, and consisted of fifteen students who had just completed their seminary training. They went

to Illinois, and inspired other groups to go later to Iowa, and the Far West. The problem of the dissertation was to determine how long and to what extent these men continued to work together as a "band" on the frontier. Theron Baldwin became known as the founder of western colleges. Julian Sturtzrant was president of Illinois College for many years. Asa Turner eventually left Illinois and crossed into Iowa, where he was the leader of the Iowa Band. A study of the lives of these fifteen men shows that a few of them kept in close contact with each other, and all did much to nourish churches, schools, and support vigorously the antislavery forces in Illinois in Lincoln's time.

415. (IIRT) WILLOUGHBY, William George. *The Beliefs of the Early Brethren.* Boston University, 1951. Available also at Bethany Biblical Seminary; Bridgewater College. Abstract published by Boston University.

The purpose of this dissertation was threefold: (1) to determine the basic beliefs of the first generation of the Church of the Brethren; (2) to select criteria for the evaluation of these beliefs; and (3) to carry out their evaluation. The study reveals the profound influence of the Anabaptist tradition as mediated to the Brethren through the Mennonites. It further shows that the early Brethren were fundamentally Pietistic. In summary, they believed: (1) the basic doctrines of the Christian faith as defined by the historic creeds; (2) that trine immersion is the only valid mode of baptism; (3) that obedience to Jesus is necessary for salvation; (4) that an inner experience of God is essential; (5) that religion is a process of growth; (6) that the Church should be patterned after the New Testament Church; (7) and, finally, in the ultimate restoration of all persons.

416. (SOC&R) WILSON, James Bright. *Religious Leaders, Institutions, and Organizations among Certain Agricultural Workers in the Central Valley of California.* University of Southern California, 1944.

The primary aim of the dissertation was to investigate the types of religious appeal being made to certain migratory agricultural workers by religious leaders, institutions, and organizations in the Central Valley of California. Both historical and field methods were employed in the research. Some of the findings include: (1) There is a correlation between successful projects and trained leadership. (2) The church-type and the sect-type religious institutions stand in sharp contrast in their ministry to the agricultural workers. (3) The chief social processes, competition, conflict, accommodation, and assimilation, operate on various levels of the religious front in the Central Valley. (4) These processes are, to some extent, reflections of similar situations dispersed over a wide area of social and economic relationships. (5) The Pentecostal religion especially functions as an agency of social control in the lives of the

agricultural workers. (6) The most effective approach in meeting the religious needs of the workers would be the social service, community-centered type of church.

417. (C&R HRT) WILSON, Karl Kenneth. *Historical Survey of the Religious Content of American Geography Textbooks from 1784 to 1895*. University of Pittsburgh, 1951. Abstract published by the University of Pittsburgh.

The first geography textbook was published in America in 1784. The Committee of Ten published its revolutionary report in 1895, which resulted in physical geography being made the chief item in the upper elementary and secondary school geography textbooks. Material was considered religious when it related to any of the following: religion; and religious orders, societies, objects of worship, leaders, lands, schools, customs, places of worship, and documents or writings. This eliminated mere moral and ethical conceptions. The comparatively large amount of space devoted to religious content by the early American geography textbook writers reflected their religious experiences and beliefs. Many of the authors of early geography textbooks were ministers. Half of the geography textbooks before 1800 were written by Jedidiah Morse, a Congregational minister. There was a steady decline in the amount of space given to religious content as the principle of the separation of Church and State became more fully accepted by the people. Reasons for many peculiar customs and habits were found in religious beliefs. Statements derogatory to Roman Catholicism were found in early textbooks. However, space allotted to each religion usually compared favorably with the number of its adherents, though non-biblical religions often were given more space than the Jewish or Christian religions.

418. (B PTH) WITHEY, Raymond A., Jr. *The Prayer Life of the Apostle Paul*. Boston University, 1947. Abstract published by Boston University.

The thesis tried to establish that Paul's prayer life was the product of his Jewish, Roman, and Greek environment. The Greek influence gave Paul an appreciation of the worth of the individual while Judaism did much to impress upon him a social sense. Moreover, within Judaism there was a conflict between the ritualistic and legalistic religious life of Scribes and Pharisees and the spontaneous religious faith of the prophets. These various elements caused a conflict within Paul's life which was resolved in his Damascus conversion experience. As a result of his conversion, the spontaneous rather than the ritualistic aspect of his religion triumphed and henceforth was revealed in the prayer life of Paul. Paul's prayer life had a definite influence upon that of the early Church. Many of the phrases which he used have found their way into the liturgy of the Church. In all probability, Paul more than anyone else

brought in the usage of praying the name of Jesus. The greatest contribution, however, which Paul made to Christian prayer life was the spirit of freedom which he developed as a result of his conversion experience.

419. (HRI C&R) WOLF, Richard Charles. *The Americanization of the German Lutherans, 1683-1829.* Yale University, 1947.

The central problem of the thesis is the relation of the German Lutheran immigrants to America in the eighteenth century to the culture into which they were plunged. The conclusions reached are that under the impact of the American environment the Lutherans in America, who stem from this immigration, have developed a type of ecclesiastical structure which is indigenous to the American scene and consequently quite different from not only that which marks their home-land, but also that which marks the later nineteenth century German Lutheran immigrant groups. The Lutheran Church which grew out of this earlier immigration is thoroughly American, yet truly Lutheran.

420. (HRT) WOODBRIDGE, Charles Jahleel. *The Chronicle of Salimbene of Parma: A Thirteenth Century Christian Synthesis.* Duke University, 1945. MF: Bonaventura University.

Salimbene was a Franciscan friar who recorded in a personal, intimate, and somewhat indiscriminate way events and circumstances in the midst of which he moved. The central problem was, first, to translate his chronicle and then to ascertain, categorize, and record his reactions to the swift-moving thirteenth-century train of events; to sift the true from the imaginary, the historical grain from the chaff; and to discern what light was thrown, either on purpose or *en passant,* upon the historical, social, and ecclesiastical scene.

421. (B) WRIGHT, Leon Edward. *Alterations of the Words of Jesus as Quoted in the Literature of the Second Century.* Harvard University, 1945. Published in Harvard Historical Monographs, No. 25, Harvard University Press.

One might suppose that the words of Jesus—"spirit and life" of the early Christian community—would have been honored by scrupulously accurate reproduction in the writings of the early Church Fathers. This study has sought to demonstrate that this was not so. Discounting unintentional and mnemonic discrepancies, the writer points out that even the most scholarly of Patristic writers, such as Irenaeus and Origen, were motivated by important ethical and practical, prudential, dogmatic, stylistic, and other considerations as they deliberately emended these sayings in the interest of apology or exhortation. He further shows how factions struggled for priority in the formative stages of the early Church, accelerated by the very success of their emendations, the

process of canonization of "received" sayings within the Church. The thesis is proposed and tested that the Synoptic Gospels constituted, in all probability, the primary historical source for the letter and spirit of all other available gospels and collected sayings.

422. (HRI B) YETTER, Francis J. *The Beginnings of the Church.* Drew University, 1949.

The thesis is an inquiry into the origins of the Church in the Old Testament period and a study of the formative factors in the creation of the Christian Ecclesia, with an attempt to show the relevance of the question to the problem of the modern church. The thesis is based upon the idea that the Christian Church did not spring full grown from the Christian experience, but that, humanly speaking, it had roots in the Old Testament. There was, the thesis maintains, a kind of Church in the Old Testament period. The task was to determine whether there was such a movement, and if so, when and where it began, what various forms it took in successive centuries, and how it finally eventuated in the Christian Ecclesia.

423. (PR HRT) YOUNG, Frederic Harold. *The Philosophy of Henry James, Sr.* Columbia University, 1948. Published by Bookman Associates, Inc., New York, 1951.

The central problem of this work on the senior James was to search for, and exhibit, the sources of his philosophy, and then to present a systematic articulation of his philosophy itself. To this end, there is given an exhaustive bibliography on and of James. Part I of the volume is devoted to tracing the sources of philosophic and theological thought which influenced his intellectual evolution. These influences were found to be Calvinism, Sandemanianism, Swedenborg, and Fourieristic Socialism. Combining these influences, James produced a religious philosophy of striking originality both in form and content. For purposes of philosophical identification, it may be said that he was Neoplatonic in his fundamental metaphysics; also, Gnostic in his stress on knowledge of the divine as the major method of salvation. Although religion was ever his central concern, he also developed important views on society and art.

424. (HRI) ZAHNISER, Clarence Howard. *The Life and Works of Benjamin Titus Roberts.* University of Pittsburgh, 1951. Abstract published by the University of Pittsburgh Press.

This study attempts a reorientation and interpretation of the life and works of Benjamin Titus Roberts with the avowed purpose of presenting him in his more human and intimate relations. Inasmuch as the published works of Mr. Roberts largely grew out of his life task, an effort has been made to

project his ideas into all the major activities in which he was engaged. An emphasis is laid upon organizational form and consecutive development, particularly significant with reference to the church he founded. The social-economic implications are given a larger place than formerly. Among issues incident to the formation of the Free Methodist Church, the slavery issue had a greater influence in accentuating differences than has been generally recognized. The party issues of the Genesee Conference of the Methodist Church were brought to greater intensity by the articles published in two independent papers, *The Buffalo Christian Advocate,* and the *Northern Independent,* the former representing the Conference majority, and the latter lending its columns to Mr. Roberts and his friends. The campaign in favor of free seats which Mr. Roberts began early was probably the greatest determinative factor in the naming of the new church.

425. (HRT PR) ZIEGLER, Howard J. B. *Frederick Augustus Rauch: American Hegelian.* Columbia University, 1950. MF: University Microfilms. Abridgment published by Franklin and Marshall College Studies, 1953.

The thesis gives the life and thought of Frederick Augustus Rauch, born Kirchbracht, Electoral Hesse, Germany, July 22, 1806; died Mercersburg, Pa., March 2, 1841; Ph.D., Marburg, March 6, 1827. He was habilitated at Giessen, April 28, 1930; arrived in America, November, 1831; was professor at Lafayette College, Easton, Pa., spring 1832; ordained, German Reformed Church, fall 1832, subsequently taught in schools of the Church in York, Pa. After these schools were relocated in Mercersburg, Pa., Rauch became first president of Marshall College and continued as professor in the Theological Seminary. The author of several books and numerous articles, the character of his writings and teachings is epitomized in *Psychology, or a View of the Human Soul; including Anthropology* (New York, 1840). This work is the complete tracing, and the introduction (in English) to America, of Hegel's philosophy of mind. The account is based on records obtained from Germany and on the study of several manuscript volumes left by Rauch and now at Franklin and Marshall College, Lancaster, Pa., and at Eden Theological Seminary, Webster Groves, Missouri. The chief problem to be solved was the extent of his indebtedness to the Heidelberg theologian, Carl Daub, and of his discipleship of Hegel.

APPENDIX: ADDITIONAL TITLES

The dissertations listed below were done in the same period, 1940-1952, and under the same graduate study programs in the field of Religion as were the four hundred and twenty-five dissertations on which fuller information is given in this volume. The editors failed to obtain précis or other information from the authors of the following dissertations. In a considerable number of cases this appears due to the failure of communication with authors on service in remote parts of the world. The Council on Graduate Studies in Religion will consider whether further information on these dissertations, should it be forthcoming, can be included in later publications which they contemplate.

AGOURIDES, Savas Chrestos. *A Study in Christian Origins: Representative Types of the Sociological Approach to the Problem of Christian Beginnings Critically Evaluated.* Duke University.

ALMON, David Kyle. *Personalism and Religious Education.* Boston University, 1944.

APPEL, Gershon. *Critical Edition of the Manuscripts of "Sefer Haneyar".* Yeshiva University, 1945.

ARDEN, Gothard Everett. *The Interrelationships between Cultus and Theology in the History of the Lutheran Church in America.* University of Chicago, 1944.

ARMSTRONG, Clinton Cornelius. *The Religious Leadership of John Wesley.* Boston University, 1950.

ATKINSON, Lowell Morrell. *The Conception of Man in Evangelical Humanism.* Drew University, 1947.

BACHMANN, Clarence Charles. *The Development of Lutheran Pastoral Care in America.* Boston University, 1949.

BAKER, Robert Andrew. *The American Baptist Home Mission Society and the South, 1832-1894.* Yale University, 1947.

BEARE, Francis Wright. *The First Epistle of Peter: Introduction, Translation and Commentary.* University of Chicago, 1945.

BEHNEY, John Bruce. *Conservatism and Liberalism in the Theology of late Nineteenth-Century American Protestantism.* Yale University.

BENTLEY, Robert Athey. *The Work of God Through Suffering Arising from Egocentricity.* University of Chicago.

BERGMAN, Bernard. *A Critical Edition of the Rabed's Commentary on the Baal Ha Mo'or, Tractates Rosh Hashonah and Succah.* Yeshiva University 1947.

BERNSTEIN, Michale. *Rabbi Yehoshua ben Hamaniah.* Yeshiva University, 1949.

BLECH, Moses. *The Life and Work of Rabbi Joseph D'Trany.* Yeshiva University, 1945.

BRAMBLE, Albert Franklin. *The Psychological Bases of Christian Love.* Boston University, 1944.

BREMER, David Henry. *George Albert Coe's Contribution to the Psychology of Religion.* Boston University, 1949.

BROCKWAY, Robert William. *The Significance of James Davenport in the Great Awakening.* Columbia University, 1950.

BROOME, Edwin Cornelius Jr. *The Dolmens of Palestine and Transjordania.* Brown University.

BROWN, Forrest Raymond. *The Development of the Social Creed of the Methodist Church.* Boston University, 1942.

BROWNING, Ruth Howells. *The Universality of John's Gospel.* Boston University.

BROWNING, Willis Paul. *James Bissett Pratt's Psychology of Religion.* Boston University.

BURGESS, Andrew S. *An Analysis of the Effect of Religion on Malagasy Culture.* Drew University, 1949.

CARROLL, Howard. *Polycarp of Smyrna—with Special Reference to Early Christian Martyrdom.* Duke University.

CHADWICK, Anthony S. *The Theology of Love in Contemporary Protestantism.* Columbia University, 1952.

CHEN, Ching-Szu. *The Significance for Religious Education of Modern Educational Trends in China.* State University of Iowa.

CHI, Isaac K. T. *The Problem of Developing a Program for an Indigenous Church in the Villages of North China.* Drew University.

COOK, Marvin Wilmoth. *Ethical Relativism in Reinhold Niebuhr.* Boston University, 1950.

COPELAND, Edwin Luther. *The Crisis of Protestant Missions to Japan 1889-1900.* Yale University.

CRAIN, Charles Edward. *The Significance of Paul's Teaching on the Holy Spirit for a Christian View of Man.* Drew University, 1951.

CULVER, Maurice Edwin. *The Bantu Concept of Man.* Drew University, 1952.

DAVID, Prodduku. *Systematization and Interpretation of Bhakti in Potana.* Yale University.

DAVIDSON, James Allie. *Baptist Beginnings in Western Pennsylvania.* University of Pittsburgh, 1941.

DAVIS, Henderson Sheridan. *The Religious Experience Underlying the Negro Spiritual.* Boston University, 1950.

DICKS, Claude Darwin. *The Matthean Text of Chrysostom in His Homilies on Matthew.* University of Chicago.

DOREY, Frank David. *The Church and Segregation: A Prolegomenon to the Sociological Analysis of the Segregated Church.* University of Chicago.

DOW, Loren Woodbury. *Gallitzin and the Loretto Community.* Boston University, 1946.

DSANG, George Shao-Ying. *A Psychodynamic View of the Healing Stories in the Synoptic Gospels.* Boston University.

DUTT, Ram. *Boisen's Pioneer Studies with Schizophrenia.* Boston University.

EBRIGHT, Donald Fossett. *The National Missionary Society of India 1905-42: An Expression of the Movement toward Indigenization within the Indian Christian Community.* University of Chicago.

ECKARDT, A. Roy. *Christianity and the Children of Israel.* Columbia University, 1947.

EITZEN, David D. *A Quantitative Approach to the Parish Problems of the Christian Minister: Case Studies in Pastoral Problems Based upon Interview Data from One Hundred Hospital Patients.* University of Southern California.

FEHL, Noah Edward. *The Christian Judgment of Paganism in the First Three Centuries.* University of Chicago.

FELMAN, Meir. *Critical Edition of a Yeminite Manuscript of Targun Jonathan to Isaiah.* Yeshiva University, 1949.

FELCH, William Eugene. *A Pragmatic Theory of the Priori as Applied to the Religious Problem of Value.* University of Chicago.

FISCHER, Peter Bohdan. *The Concept of Sin in Luther's Theology.* University of Chicago.

FLOTTORP, Haakon H. *Kierkegaard and Some Representative Norwegians.* Columbia University, 1952.

FRASER, Robert MacGregor. *Schleiermacher's Theory of Religious Knowledge.* Yale University.

FRISBEE, Jay Graham. *The Idea of a Limited God in James, Ward, and Tennant.* Yale University.

GASTER, Theodor. *Dramatic Rituals in the Ancient Near East.* Columbia University, 1943.

GILL, John Glanville. *The Issues Involved in the Death of the Rev. Elijah P. Lovejoy, Alton, 1837.* Harvard Divinity School, 1947.

GRAHAM, James Reid. *The Arya Samaj as a Reformation in Hinduism with Special Reference to Caste.* Yale University.

GREEN, Marvin Wilson. *Contemporary Theories of Evil. An Ethical View: Reinhold Niebuhr; a Philosophical View: E. S. Brightman; a Theological View: Edwin Lewis.* Drew University, 1946.

GRIFFITHS, Carl Warren. *The Attitude of the Press toward Organized Labor.* University of Chicago.

GROSS, Alfred John. *The Pauline Paraenesis on Civil Obedience.* University of Chicago.

GROSS, Harold H. *The Relationship between Religion and Morality in Immanuel Kant and John Wood Oman.* State University of Iowa.

HAND, Walter Raymond. *A History of the Background, Development, and Programs of the Pittsburgh Baptist Association.* University of Pittsburgh.

HANSEN, Harold I. *Drama and Theatre in the L.D.S. (Mormon) Church 1839-1869.* State University of Iowa.

HANSEN, Wendell Jay. *An Iowa Experiment in Public School Bible Teaching.* State University of Iowa.

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HAYWARD, John Frank. *The Theology and Philosophy of Mythical Symbolism.* University of Chicago.

HOGG, William Richey. *A History of the International Missionary Council and its Antecedent Movements in the Nineteenth Century.* Yale University.

HOWARD, Judson Dillon. *An Action Research Project in a Church Group.* Boston University, 1950.

HSIEH, Ching-Sheng. *Rural Reconstruction in China.* Drew University.

HUGHES, Norah Louise. *A History of the Development of Ministerial Education in Canada from its Inception until 1925 in Those Churches which were Tributary to the United Church of Canada in Ontario, Quebec, and the Maritime Provinces of Canada.* University of Chicago, 1945.

HUGHLEY, J. Neal. *Trends in Protestant Social Idealism.* Columbia University, 1948.

HUTCHINS, Merrill LaVerne. *The Relations between Church and State in France from 1905-25.* University of Chicago.

KARRAKER, William Archibald. *The American Churches and the Spanish-American War.* University of Chicago.

KELLER, Paul Joseph. *The Cultic Interpretation of the Enthronement Psalms.* Yale University.

KNUDTEN, Arthur Christian. *Toyohiko Kagawa and Some Social, Economic and Religious Tendencies in Modern Japan.* University of Southern California.

KOENKER, Ernest Benjamin. *The Liturgical Movement in the Roman Catholic Church.* University of Chicago.

KUHN, Harold Barnes. *An Inquiry into the Problem of Human Self-Transcendence in Contemporary Religious Philosophy.* Harvard Divinity School, 1944.

LARSEN, Vernon Fred. *Development of a Religious Inventory for a Specific Study in Higher Education.* University of Chicago.

LARSON, Roger Marshall. *Trends in the Pronouncements of the Major American Church Bodies on Economic Issues from 1908 to 1948.* University of Southern California.

LING, David Guong-ing. *Biblical Teachings on Rural and Social Life.* Drew University.

LITTLEFAIR, Duncan Elliott. *A Logical Analysis of Concepts in Selected Systems of Theology.* University of Chicago.

LIVINGSTONE, William Daniel. *The Princeton Apologetic as Exemplified by the Work of Benjamin B. Warfield and J. Gresham Machen; A Study in American Theology, 1880-1930.* Yale University.

LUDWIGSON, C. Raymond. *The Apocalyptic Interpretation of History of American Premillennial Groups.* State University of Iowa.

McELDOWNEY, James Edward. *John Wesley's Theology in Its Historical Setting.* University of Chicago.

McKELVEY, John Wesley. *The Book of the Covenant.* Drew University.

McNAIR, Robert Malcolm. *The Ideas of the Good in the Mythology of the Navaho Indians.* Harvard Divinity School, 1948.

MANSURE, Arthur Lee. *The Relation of the Paraclete to the Spiritual Presence of Jesus in the Fourth Gospel.* Boston University.

MARING, Norman Hill. *A Denominational History of the Maryland Baptists.* University of Maryland.

MARTIN, B. Joseph. *History of the Attitudes of the Methodist Church in the United States of America toward Recreation.* University of Southern California.

MAVIS, Walter Curry. *The Emergence and Early Development of the Christian Pastoral Ministry.* University of Southern California.

MICHALSON, Gordon Elliott. *Baron von Hügel and Søren Kierkegaard: Similarities and Differences in their Expositions of the Christian Faith.* Drew University.

MORRIS, Edna Anna. *Propaganda in Contemporary Character-developing Programs of the Public Schools.* Boston University, 1940.

MORRIS, Wentworth Seymour. *Britain and the Holy Land Prior to the Third Crusade.* University of Minnesota, 1940.

MOSES, David G. *Religious Truth and the Relation between Religions.* Columbia University, 1948.

NAGLEY, Winfield E. *Alfred North Whitehead's Analysis of the Cognitive Function of Religious Intuition.* University of Southern California.

NEWBERRY, Gene Wilson. *A Critical Study of the Philosophy of Samuel Taylor Coleridge with Particular Reference to his Epistemology.* Duke University.

NIELSEN, William Maurice. *Kierkegaard on Change, History and Faith.* Harvard Divinity School, 1949.

NISHI, Shunji F. *The Unity of the Church: a Contemporary View with Reference to Some Recent Doctrines of the Church.* Columbia University, 1950.

NOBLE, Joseph. *The Peshita (Syriac Version) of Chronicles.* Yeshiva University, 1943.

OLIVER, Bernard John Jr. *Some Newer Religious Groups in the U.S.: Twelve Case Studies.* Yale University.

OUTERBRIDGE, Leonard Mallory. *The Lost Churches of China: A Study of the Contributing Factors in the Recurring Losses Sustained by Christianity in China during the Past Thirteen Hundred Years.* University of Chicago.

PARVIS, Merrill Mead. *The Janina Gospels.* University of Chicago.

PATIAL, Mani Datt. *Christian Prayer and Raja Yoga, A Study in Correlation.* University of Southern California.

PENNINGTON, Chester Arthur. *The Essentially Wesleyan Form of the Doctrine of Redemption in the Writings of Emil Brunner.* Drew University, 1948.

PETERSON, John. *Missionary Methods of the Religions in the Early Roman Empire.* University of Chicago.

POWELL, Luther Phillip. *The Growth and Development of the Motives and Methods of Church Support with Special Emphasis upon the American Churches.* Drew University, 1951.

PRESLER, Henry Hughes. *A Study of Subsidy in Chicago Presbytery, 1871-1942.* University of Chicago.

RAICHUR, SunderRaj Sathianadn. *Religion in Public Education in India.* Boston University, 1948.

RASMUSSEN, Albert Terrill. *The Implications of the Theory of Symbolic Interaction for the Establishment of Ethical Principles.* University of Chicago.

REESE, William Lewis. *The Aristotelian Concept of an Absolute God as Re-interpreted by Process Philosophy.* University of Chicago.

RHOADES, Donald Hosea. *Jonathan Edwards: Experimental Theologian.* Yale University.

RHODES, Arnold Black. *Creation and Salvation in the Psalter.* University of Chicago.

RHODES, Daniel Durham. *The Struggle for Religious Liberty in Virginia (1740-1802).* Duke University.

RHODES, Erroll Franklin Wheeler. *Mark I: The Internal Consistency and External Relations of the Armenian Version.* University of Chicago.

RICHARDS, William Arthur. *The Perfection of God: A Survey of Recent American Religious Philosophy.* University of Chicago.

RICHARDSON, Harry VanBuren. *The Rural Negro Church. A Study of the Rural Negro Church in Four Representative Southern Counties to Determine Ministerial Adequacy.* Drew University, 1945.

RIGGAN, George Arkell. *The Idea of Original Sin in the Thought of Aurelius Augustine.* Yale University.

RILEY, Bruce Thoburn. *Plutarch's Treatment of the Isis-Osiris Cult in his De Iside et Osiride.* Boston University, 1940.

RUDISILL, Dorus Paul. *The Doctrine of the Atonement in Jonathan Edwards and His Successors.* Duke University.

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SANDERS, Joel Pilant. *The Concept of God in the Philosophical Writings of James Bissett Pratt.* University of Southern California.

SCHOONOVER, Kermit Athol. *Kitab al-Ri aya li-Huquq Allah by al-Muhasibi: a Translation with Introduction and Notes.* Harvard University.

SCHRADER, George Alfred, Jr. *An Examination of Kant's Critical Method, with Special Reference to Its Implications for the Knowledge of God.* Yale University.

SCHRAG, Felix James. *Pietism in Colonial America.* University of Chicago.

SHULER, Robert Pierce, Jr. *An Inquiry into Nietzsche's Critique of the Christian Ethics.* University of Southern California.

SKAIST, Solomon N. *A Critical Edition of Maimonides' Commentary to the Mishna "Kitah al Siraj," Tractate Baba Metzia (Arabic Text and Hebrew Translation).* Yeshiva University, 1947.

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SPROTT, James Turner. *Religious Implications of Personalistic Psychology.* Boston University, 1949.

STOKES, Charles Davis. *History of Methodist Missions in Korea, 1885-1930.* Yale University.

STROMEE, Carl Gustaf. *An Interpretation of the Self as a Structure of Value and Its Implications for the Christian Doctrine of Man.* University of Chicago.

SWIFT, David Everett. *The Controversy in American Congregationalism over Future Probation.* Yale University.

SYRDAL, Rolf Arthur. *American Lutheran Mission Work in China.* Drew University, 1942.

TEMPLE, Sydney A., Jr. *The Common-Sense Theology of Bishop William White.* Columbia University, 1945.

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THOMAS, Vadakan Philipose. *Christian Theism and Absolute Idealistic Monism: An Analysis of the Respective Systems of William Temple and Sarvepalli Radhakrishnan.* Drew University.

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TS'AI, Yung-ch'un. *The Philosophy of Ch'eng I. A Selection of Texts from the Complete Works Edited and Translated with Introduction and Notes.* Columbia University, 1950.

TSEO, Ping-I. *The Christology of Emil Brunner.* Yale University.

TYMS, James Daniel. *The History of Religious Education among Negro Baptists.* Boston University, 1942.

UMBECK, Sharvy Greiner. *The Social Adaptations of a Selected Group of the German-Background Protestant Churches in Chicago.* University of Chicago.

VOSS, Carl Hermann. *The Rise of Social Consciousness in the Congregational Churches: 1865-1942.* University of Pittsburgh, 1942.

WEAVER, Horace Robert. *The Priesthood of Judaism in the Persian Period.* Boston University, 1949.

WEST, William Garrett. *Barton W. Stone: His Struggle for Liberty and Christian Unity.* Yale University.

WIND, Solomon. *The Life and Works of Rabbi Exekiel Landan (Neda B'yhuda).* Yeshiva University, 1942.

YODER, Donald Herbert. *Church Union Efforts of the Reformed Church in the United States to 1934.* University of Chicago.

YOUNG, Franklin Woodrow. *The Shepherd of Hermas: A Study of His Concepts of Repentance and of the Church.* Duke University.

ZIEV, Asher. *The Period, Life and Work of Rabbi Moses Isserles (The Ramoh).* Yeshiva University, 1943.

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